¶ Here begynneth the Table of this present booke Intytled the Book of the ordre of chyualry or knyghthode

NOw the prayseynge and dyuyne glorye of god/ whiche is lord and souerayne kynge aboue and ouer alle thynges celestyal/ and worldly/ We begynne this book of the ordre of chyualry For to shewe that to the sygnefyaunce of god the pryncs almyghty whiche seygnoryeth aboue the seuen planettes/ that make the cours celestyal/ and haue power & seygnorye in gouernynge & ordeynynge the bodyes terrestre and erthely/ that ryghte wyse ouer the kynges pryncs and grete lordes to haue puyssaunce and seygnorye vpon the knyghtes/ And the knyghtes by symplytude oughten to haue power and dominacon ouer the moyen peple And this booke contyneth viij chapitres

MVSEVM BRITANNICVM

¶ The fyrst chapytre sayth/ how a knyght beyng an Heremyte dreyssed to the squyer the rule and ordre of chyualrye

¶ The seconde is of the begynnynge of Chyualry

¶ The thyrde is of thoffyce of chyualrye

¶ The fourthe of the ympnacion / that ought to be made to the esquyer whan he wylle entre in to the ordre of chyualry

¶ The fyfthe is in what maner the squyer ought to exercyse chyualry

¶ The sythe is of the sygnefyaunce of the armes longynge to a knyght al by ordre

¶ The seuenth of the custommes that appertayne to a knyght

¶ The eyght ie of the honour that oughte to be done to a knyght

¶ Thus endeth the table of the book of Chyualry

¶ Here after folowyth the matr and tenour of this said Booke. And the fyrst chapyter saith how the good Heremyte deuysed to the Squyer the Rule & ordre of chyualrye

Contrey there was in which it happed that a wyse knyght whiche longe had maynteyned the ordre of chyualrye And that by the force & noblesse of his hyghe courage and wysedom and in auenturyng his body had maynteyned warres Justes & tornoyes/& in many batailles had had many noble victoryes & glorious/& by cause he salde & thought in his corage that he myght not long lyue/as he which by long tyme had ben by cours of nature nygh vnto his ende/ cam to hym an hey temptacyon / For nature fayled in hym by age/ And hadde no power ne vertu to vse

armes as he was wonedy to do/ God that thenne his herytages / & alle his ryches ſſes he lefte to his childryn/ andy made his habytacion or dwellynge place in a grete wode habondaunt of waters andy of grete trees / andy hyde berynge fruytes of dy ; uerſe manyers / Andy fledde the worldy/ by cauſe that the febleneſſe of his body in the whiche he was by oldy age falleny/ Andy that he diſhonourdy not that/ whi ; che that in honourable thynges andy auen turous hadde ben longe tyme honourdy / The ſame knyght thynkynge on the dethe/ remembryth the departynge fro this world in to that other / andy alſo thought of the ryght redoubtable ſentence of oure body in the whiche hym behouedy to come to the day of Jugement/ In one of the partyes of the ſame wode was a fayr medolwe/ in whiche was a tree wel ladeny andy char ; gedy of fruyte in his tyme/ of whiche the knyght lyuedy in the forſt / Andy vnder the ſame tree was a fontayne mocke fayre andy clere/ that awatſedy andy moyſtedy alle the medolwe/ And in that ſame place was the knyght accuſtomedy to come euery daye

for to preye and adoure god Almyghty/ To whome he rendryd thankynge of the honoure that he hyd done to hym in thys worldy alle the dayes of his lyf/ In that tyme it happed at the entryng of a strong wynter/ that a kynge moche noble/ wyse/ and ful of goody custommes / sente for many nobles/ by cause that he wold holdy a grete Courte/ And by the grete renommee that was of thys Courte / It happed that a Squyer moeuedy hym for to goo thyder /in entencion/ that there he shold be made knyght/ ¶ Thus as he went alle alone rydynge vpon his palfroy/ It happed / that for the trauayle that he hadde sustenedy of rydynge/ he slepte vpon his horse/ ¶ In the meane whyle that he rode soo slepynge / his palfroye yssuedy oute of the ryght Waye / and entryd in to the forest / where as was the knyghte Heremyte/ And soo longe he went / that he came to the fontayne at the same tyme that the knyght whiche dwellyd in the wode to doo his penaunce was there comen for to praye vnto god/ and for to dispyse

ke Ramplets of this worlde / lyke as he was acustomedy euery day / whan he salde the squyer come / he lefte his orayson / andy satte in the medolde in the shadolde of a tre And beganne to rede in a lytyl book that he hady in his lappe / And whan the palsfroy was come to the fontayn / he beganne to drynke / And the squyer that slept as none felte that his hors meuedy not / andy lyghtly awoke / And thenne to hym came the knyght whiche was mocke oldy / andy hady a gryse berde / longe krer / andy a feble golone worne andy broken for ouer longe werynge / And by the penaunce that he dayly made was mocke discoloured and lene / And by the tears that he hady wepte / were his eyen mocke wasted / andy hadde a regardy or countenaunce of mocke hooly lyf / Eche of them merueylledy of other / For the knyght whiche hadde ben mocke longe in his hermytage / hady sene no many sythe that he hady lefte the worldy / And the Squyer merueylledy hym sternaly / how he was comen in to that place / Thenne asandy the squyer fro his palfroy / andy salewedy the knyght / And the knyzt

marueyled hym moche wysely / And after
sette them vpon the grasse that one by that
other / And er ony of them spak / eche of
them byheld eche others chere / The knyght
that knewe that the squyer wold not spe
ke fyrst / by cause that he wold doo to hym
worship spak fyrst and said / Fayr frend
what is your corage or entent / and whyt
her goo ye / Wherfor be ye comen hyther /
Syre sayd he / the Renommee is spred by
fore countreyes / that a kynge moche wyse
and noble / hath commaunded a Court
general / And wylle he maade hym self
nelve knyght / And after adoube and
make other nelve knyghtes / eschaunge ha
wno and pryue / And therfore I goo to
this Court for to be adoubed knyght /
But whanne I was a slepe for the trau
ayle that I haue had of the grete Jo
urneyes that I haue made / my palfroy
went out of the ryght way / and hath
brought me vnto this place / whanne the
knyght herd speke of the knyghthode e
schyualrye / And remembred hym of thor
dre of the same / And of that / whiche
appertayneth to a knyght / he caste oute a

grete ſygthe/ and entrydy in a grete thought remembrynge of the honour / in whiche Chyualrye hadde ben longe maynteneđ/
¶ In the meane whyle that the knyght thus thought/ the Eſquyer demaundyd of hym/ whereof he was ſo penſyf/
¶ And the knyght anſwerdy to hym/
¶ Fayre ſone My thoughte is of the ordre of knyghthode or Chyualrye/ And of the greteneſſe in whiche a knyght is holden / in maynteynynge the greteneſſe of the honour of chyualry/ Thenne the Eſquyer prayđy to the knyght / that he wolđy saye to hym thordre and the manere / wherfore me ought the better honoure and kepe in hyhe worſhippe hit/ as hit ought to be after the ordenaunce of godȳ/ ¶ Holde ſone ſaydy the knyght knowdeſt thow not what is the rule and ordre of knyghthode/ and I merueylle how thow dareſt demande Chyualrye or knyghthode / vnto the tyme that thow knowe the ordre/ ¶ For noo knyght maye not loue the ordre / ne that whiche appertayneth to his ordre/ but yf he can knowe the deffaultes that he doth agaynſt the ordre of chyualrye/

Ne no knyght ought to make ony knyght
es/but yf he hym self knolde thordre/
For a disordynate knyght is he/that ma
keth a knyght/and can not shelde the or
dre to hym/ ne the customme of Chyualry
¶ In the meane whyle that the knyght
sayd these wordes to the Esquyer / that
demaunded Chyualrye / without that
he kneled / what thynge Was Chyualrye
The Esquyer answerd and sayd to the
knyght / Syre yf hit be youre playsyr /
I beseche yow / that ye wylle saye and
telle to me the ordre of Chyualrye /
For wel me semeth and thynketh that I
shold lerne hit for the grete desyre / that
I haue therto / And after my power I
shalle ensielde hit / yf hit please yow to
enseygne shelde and tecche hit me/
¶ Frendy sayd the knyght/the Rule and
ordre of Chyualrye is wreten in this ly-
tyl booke that I hold here in myn hande
In whiche I rede and am besy somtyme/
to the ende / that hit make me remembre
or thynke on the grace and bounte / that
god hath gyuen and done to me in this
world / because that I honourd and

mayntenedy with al my power thordre of Chyualrye/ For alle in lyke wyse as chyualrye gyueth to a knyght alle that to hym appertayneth/ In lyke wyse a knyght ought to gyue alle his forces for to honoure Chyualrye /

¶ Thenne the knyght delyuerdy to the Esquyer the lytyl booke/

¶ And whanne he hadde redde therin/ he vnderstode that the knyght only amonge a thousandy persones is chosen worthy to haue more noble offyce than alle the thousandy / And he hady also vnderstanden by that lytyl booke / the Rule andy ordre of Chyualry/ And thenne he remembryd hym a lytyl / And afterr saydy/ A syre/ blessyd be ye/ that haue brought me in place andy in tyme / that I haue knowlegge of Chyualrye / the whiche I haue longe tyme desyred / wi-houte that I knewe the noblesse of the ordre/ ne the honoure in whiche oure lordy god hath setter alle them that ben in thordre of chyualrye

¶ The knyght saydy / Faire sone I am an old man & feble/ and may not forthon

moche longe lyue/ And therfor this lytyl
booke that is made for the deuocion/ royal-
te/ and the ordenaūce that a knyght ought
to haue in holdynge his ordre/ ye shall re-
te With yow to the Courte where as ye go
vnto/ and to shewe to alle them that Will
be made knyghtes / And whan ye shalle
be newe doubed knyght/ and ye shall re-
torne in to your countrey/ Come ageyne to
this place/ And lete me haue knowlege
who they be / that haue ben maade newe
knyghtes/ and shalle haue ben obeyssaūt
to the doctryne of chyualrye / Thenne the
knyght gaf to thesquyer his blessynge/ &
he wolde leue of hym/ and tooke the booke
moche deuoutely / And after mounted
vpon his palfroy/ & went forth hastely to
the courte/ And whan he was comen / he
presented the booke moche wysely and or-
dynatly to the noble kyng/ & furthermore
he offryd that euery noble man that wold
be in thordre of chyualry myght haue a co
pye of the sayd book/ to thende that he my-
ght see & lerne thordre of knyghthode and
Chyualrye

¶ The seconde Chapytre is of the begyn
nynge of Chyualrye or knyghthode

WHan Charyte/ Loyaulte/ Trouthe
Justyce and verye fayllen in the
worlde/thenne begynneth cruelte/
Iniurye/disloyalte and falsenes / And
therfore was errour and trouble in the
worlde/In whiche god hath created man
in Intencion that of the man he be knowen
and loued/doubted/serued/and honoured
At the begynnyng whan the world was
comen mesprysion/Justyce retorned by dre
de in to honour/ in whiche sie was wonte
to be/ And therfore alle the pple was di
uyded by thousandes / And of eche thou
sande was chosen a man moost loyal/moste
stronge/and of moste noble courage/& bet
ter enseygned and manered than al the
other/¶ And after was enquyred and
serched/ what beste was moost conuenable
moost fayre/moste courageous/and moost
stronge to susteyne trauayle / and moost
able to serue the man / ¶ And thens
ne was founden / that the Hors was

the moost noble / and the moost conuenable for to seruе man / And by cause that emōg alle the beestes the man chaas the hors / & gaf hym to this same man that was soo chosen amonge a thousand men / For after the hors which is called Chyual in Frenssh is that man named Chyualler / which is a knyght in Englyssh / Thus to the moost noble man / was gyuen the moost noble beest / ¶ It happeth after this / that ther sholde be chosen alle the armures such as ben most noble and moste conuenable to batayll / and offende the man fro dethe / And these armures were gyuen and approprid to the knyght / ¶ Thenne who that wylle entre in to the ordre of chyualrye / he muste thynke on the noble begynnynge of chyualrye / And hym behoueth that the noblesse of his courage in good custommes accorde to the begynnyng of chyualry / For yf hit were not soo / he sholde be contrary to his ordre / and to his begynnynges / And therfore h. is not couenable thynge that thordre of chyualry vaynque his enemyes in honoure / Ne them that ben contrarye to his begynnyng

ges/ loue and drede begynneth ageynst hate and mespryson/ And therfore hit behoueth/ that the knyght by nobleſſe of courage and of noble customme and bounte and by the honour ſoo grete and ſoo hyghe that he is maade by election/ by his hors/ and by his armes be louedy and doubted of the peple/ And that by loue he recouere charyte and enſeygnement/ And by fere recoure lerynge and Juſtyce/ Of as moche as a man hath more of wytte and of Vnderſtandyng/ and is of more ſtronger nature than a woman/ Of ſoo moche may he better than a woman/ For yf he were not more puyſſaunt and dyfferent to be better than the woman/ it ſholde enſiewe/ that bounte and ſtrengthe of nature were contrary to bounte of courage/ and to goode werkes/ Thenne al thus as a man by his nature is more apparayllede to haue noble courage/ and to be better than the woman/ In lyke wyſe moche more enclyned to be vycious than a woman/ For yf it were not thus/ he ſholde not be worthy that he hadde greter meryte to be goode/ more than the woman/ ¶ Beware tholu

squyer that wol entre in to thordre of chy
ualry / what thou shalt doo / For yf thou
be a knyght / thou requyest honour and
the scruptude that must be shadde vnto the
frendes of chyualrye / For of soo mocke as
thou hast more noble begynnynge / and
hast more honour / of soo mocke arte thou
more bonde and bounden to be goody and
agreable to god / and also to the peple /
And yf thou be wycked / thou arte ene-
my of chyualry / and arte contrary to his
commaundements and honours / So mo-
che hyghe / and soo mocke noble is thordre of
chyualrye that it suffyseth not / that there
be made knyghtes of the moost noble per-
sonés / ne that ther shold be gyuen to them
the moost noble heeste / and the beste / the
most noble armures / and the beste only /
But hym behoueth / & it must be / that he be
made bordy of many men / For in seygno
rye is mocke noblesse / & in scruptude as
mocke of subiections / Thenne yf thou take
thordre of knyghthode / & arte a vyle man
& wycked / thou dost grete Iniurye to all
thy subgettis and to thy felawes that ben
goody / For by the vyleté in which thou

arte/yf thou be vyckedy/thou oughteste to be put vnder a serf or vonde man/And by the noblesse of knyghtes that be good it is Indygne & not worthy that thow be cal led a knyzt/Election ne hors ne armures suffyse not yet to the hyghe honour whiche longeth to a knyght/but it behoueth / that there be gyuen to hym a squyer & seruaūt that may take hede to his horse/ And hit behoueth also that the comyn peple labour the londes for to bryngе fruytes and goo odes/ wherof the knyght and his beestes haue theyr kepyng/ And that the knyght reste hym and be at sciourne after his no blesse/& desporte hym vpon his hors for to hunte or in other maner after that it shal please hym/ & that he ease hym/& delyte in thynges/of whiche his men haue payne & trauayl/ The clerkes studyen in doctryne & scyence/holy they may conne knowe god & loue hym/& his werkes/to thende that they gyue doctryne to the peple laye & bestiall by goody ensamples to knowe/ loue/serue & do honoure god oure glorious lord/ For to thende that they may ordynatly do these thynges / they folowe and ensyewe

the ſoules/ Thenne thus as the Clerkes by honeſt lyf/by goody enſample/andy ſcyence haue goten ordre andy offyce enclyne the peple to deuocion andy goody lyf / Alle in lyke wyſe the knyghtes by nobleſſe of cou rage andy by force of armes mayntene the ordre of Chyualrye / Andy haue the same ordre/to thende that they enclyne the ſmal peple by drede/by the whiche the one doub= te to doo wronge to the other / The ſcyence andy the ſcole of the ordre of Chyualrye/ is that the knyght make his ſone to lerne in his yongthe to ryde/ For yf he lerne not in his yongthe/ he ſhalle neuer lerne it in his oldy age/ Andy it behoueth/that the ſo= ne of a knyzt in the tyme that he is ſquy er can take keppynge of hors/ And hym be houeth that he ſerue/ andy that he be fyrſte ſubgette or he be lord/ For otherwyſe ſhold he not knowe the nobleſſe of the ſeygnory whan he ſhold be a knyght/ Andy therfor euery man that wylle come to knyghthode hym behoueth to lerne in his yongthe to ſerue at the table/ to ſerue to arme/ and to adoube a knyzt/ for in lyke wyſe as a mā wyl lerne to ſelue for to be a taillour/ or

a Carpenter/ hym behoueth that he haue a mayster that can selde or helde/ Al in lyke wyse it behoueth that a noble man that ho ueth the ordre of chyualrye / and wyl be a knyght/ haue fyrst a mayster that is a knyght/ for thus as a discouenable thyng it sholde be that a man that wold lerne to selde-sholde lerne to selde of a carpenter / Al in like wise sholde it be a discouenable thyng that a squyer sholde lerne thordre & the noblesse of chyualry of ony other man than of a knyght/ So moche is hyghe and honourde the ordre of chyualrye that to a squyer ne suffyseth not only to kepe hors and lerne to serue a knyght/ and that he goo with hym to tornoyes and batayles but hit is nedeful / that ther be holden to hym a scole of the ordre of knyghthode / & that the scyences were wreton in bookes/ & that the arte were shewed and rede/ in such maner as other scyences ben rede / & that the sones of knyghtes lerne fyrst the scyence that appertayneth to thordre of chy ualry/ & after that they were squyers they sholde ryde thurgh dyuerse cōtrees with the knyghtes/ & yf ther were none erroure in the

clerkes and in the knyghtes/ Vnneth ſholde
ther be ony in other peple/ For by the cler
kes they ſholde haue deuocion and loue to
gode / And by the knyghtes they ſholde
doubte to doo wronge/traiſon and batayle
the one to another/ Thenne ſythe the cler-
kes haue mayſters/and doctryne to go to
the ſcoles for to lerne / And ther ben ſoo
many ſcyences/ that they ben wrecchen and
ordeyned in doctryne/ Grete wrong is do-
ne to the ordre of knyghthode/ of this that
it is not a ſcyence wreten and rede in
ſcoles/ lyke as the other ſcyences / And
therfore he that maade this booke byſecheth
to the noble kynge / and to alle the noble
compaye of noble knyghtes / that ben in
this Courte aſſembled in the honoure of
chyualrye/ that of the wrong that is done
to hit may be amended and ſatiſfaction
done

¶ Of thoffyce that appertayneth to a knyght

OFfyce of a knyght is thende and
the begynnynge / wherfore began
the ordre of chyualrye/ Thenne yf
a knyght vſe not his offyce/ he is contrarye
to his ordre/ to the begynnyng of chy-

uakrye to fore sayd: By the whiche contra
ryete he is not a very knyght/ how be hit
that he bere the name/ For suche a knyght
is more vyle than the smythe or the car
penter/that done their offyce after that they
olde to doo & haue lerned/ The offyce of a
knyght is to mayntene and deffende the
holy feyth catholyque/ by the whiche god
the fader sente his sone m to the world to
take flesshe humayne m the glorious vyr
gyn oure lady saynt Mary/ And for to ho
noure & multyplye the feythe suffryd m
this world many trauayles/ despytes/ &
anguysshous deth/ Thene m lyke wyse as
our lord god hath chosen the clerkes for to
mayntene ꝑ holy feith catholike with scrip
ture & resons ayēst the mescreaūts & not bi
leuyng/ In lyke wise god of glory hath cho
sen knyghtes/ by cause ꝑ by force of armes
they vaynquysshe the mescreaūtes· whiche
daily laboure for to destroye holy chirche/ &
suche knyghtes god holdeth them for his fren
des honoured m this world/ & m that other
where they kepe & mayntene the feith by the
whiche we entende to be sauued/ The knyght
that hath no feythe/ and vseth no feyth /&

is contrarye to them that mayntene it/is as thentendement of a man / to whome god hath gyuen reason and vseth the contrary/Thenne he that hath feithe/and is cō trary to feythe/and will be sauedy/he doth agey̆nst hym self/For his wylle accordeth to mescreaunce/which is contrary to feith and to the sauacion/By the which mescreaunce a man is Jugedy to tormentes in fynytes & perdurable / Many there be y/ that haue offyces which god hath gyuen to them in this worldy / to thende/that of hym he shold be seruedy/& honouredy/ but the most noble & the most honourable offyces that be y/ be thoffyces of clerkes & of knyghte/ And therfor the gretest aumyste that shold be in this worldy/ouzt to be betwene the knyghtes & clerkes/ Thenne thus as clerkes be not ordeyned of their clergy ꝑ they be ayenst thordre of chyualry/ Also knyzhtes maintene not by thordre of chyualry thym ꝑ he ought to the clerkes which be y/ bōden to haue & mayntene thordre of chyualry/Thordre is not gyuen to a man for that he shold haue his ordre only/but he ouzt to haue the other ordres For

to loue one ordre/ and to hate another/is nothynge to loue ordre/ For god hath gyuen none ordre that is contrarye to other ordre/Thenne thus as the vrlygpous that loueth not soo mocke his owne ordre/ that he is enemy of an other ordre/he fulfilleth not ne ensiewyeth the rule of thordre/Thus a knyght loueth not thoffyce of a knyght that so mocke loueth and pryseth his owen ordre/that he myspryseth and hateth other ordre / For yf a knyght loueth the ordre of Chyualry/and destroyeth somme other ordre/hit sholde seme that the ordre sholde be contrary to god/the whiche thyng may not be/syth he hath establyssheth ordre/

So mocke noble is chyualrye/ that euery knyght ought to be gouernour of a gyue countre or londe / But there ben soo many knyghtes / that the londe maye not suffyse to sygnefye that one ouzt to be lorde of al thynges/Themperour ouzt to be a knyzt & lorde of al knyghtes/but by cause y^t themperour may not by him self gouerne al knizte hym behoueth that he haue vnder hym kynges that ben knyghtes/to thende/that they ayde & helpe to mayntene thordre of Chyl

nalry / And the kynges ought to haue
vnder them / dukes / Erles / vycountes and
other lordes / And vnder the lawes ought
to be knyghtes / whiche ought to gouerne
hem after the ordynaunce of the lawes /
whiche ben in the hyhe degree of chyualry
to fore named / for to shewe the excellence /
segnorye / power and wysedome of oure
lord god glorious / whiche is one only
god in Trynyte / and can and may gouer
ne alle thynges / wherfore hit is not thyng
conuenable / that a knyght allone sholde by
hym self gouerne alle the people of thys
world / For yf one knyght allone myghte
so do / the segnorye / the power & wysedom
of god shold not be so wel signefyed /
And therfore for to gouerne alle the peo
ples that ben in the world / god wyl / that
ther be many knyghtes / of whome he is
gouernour only / lyke as it is sayd atte
begynnyng / And thēne kynges & prynces
which make pryuostes & baillyes of other
persones than of knyghtes done ayenst thor
dre of chyualry / for the knyght is more wor
thy to haue the segnorye ouer the people /
than ony other man / & by thonour of his

offyce ought be done to hym more greter honour/ than ony other man that hath not so an honourable offyce/ & by thonour that he receyueth of his ordre/ he hath noblesse of herte/ & by noblesse of courage he is the lasse enclyned to doo a vylayneous fait or dede than another man/ ¶ The offyce of a knyght is to mayntene and defende/ his lord worldly or temporell/ for a kyng ne no hyer baron hath no power to mayntene ryght wysnes in his man without ayde & helpe/ Thenne yf ony man do ageynst the commãdement of his kyng or prynce/ it behoueth that the knyghtes ayde their lord/ whiche is but a man only as another is/ & therfore the cupl knyght whiche sooner helpeth another man that sholde put doun his lord fro the seignory yf he ought to haue vpon him he foloweth not thoffyce by whiche he is called a knyght/ By the knyghtes ought to be mayntened & kept Justyce / for ny lyke wyse as the Juges haue thoffyce to Juge/ ny lyke wyse haue the knyghtes thoffice for to kepe them fro Vyolẽce/ ny exercysyng the fayt of iustyce yf it myght be that chyualry & clergy assẽbled them to gyder in such maner yf

knyȝtes ſhold ke kred̄/ſo þ by ſeyde they were ſuffyſaūt to ke Juges/none office ſhold ke ke ſo couenable to ke a Juge as chyualry for ke that ky Juſtyce may keſt ke holden is more couenable to ke a Juge than ony other knizȝtes ouȝt to take courſes to Juſte & to go to tornoyes/to holde open table/to hūte at herte/at lowe & other wyld keſtes/

For in doynge theſe thynges the knyȝtes exercyſe them to armes/for to mayntene thorder of knizthode Whiche to meſpriſe & to leue þ cuſtom of þ wherch þ knyȝt is moſt apparailled to vſe his office is but deſpiſing of thorder/& thus as al theſe thynges afore ſaid appertayne to a knyȝt as touching his body/ in lyke wiſe Juſtice/wyſedom/charite loyalte/trouthe/humylite ſtrength hope ſwiftnes & al other vertues ſemblable appertayne to a knyȝt as touchyng his ſoule/& therfor the knyȝt that vſeth the thynges þ appertayne to thorder of chyualry as touchyng his body/ & faith none of theſe vertues that appertayne to chyualry touchyng his ſoule is not the frende of thorder of knyghthode. For yf hit were thus / that he made ſeparacion of the vertues afore ſayd / ſay

yenge that they appertεyne not to the sous
le / and to thordre of chyualrye to gyder/
It sholdy signefye that the body & chyual;
rye/ were bothe tuo to gydr contrarye to
the soule andy to these vertues/and that is
fals/Thoffyce of a knyght is to mayntεne
the londe/ for by cause that the dυde of the
comyn people haue of the knyghtes/ they
labourε & eiltyue the erthe/ for fere/leste/
they sholdy be destroyedy/And by the dυs
de of the knyghtes/they redoubte the kyns
ges/prynces andy lordes / by whome they
haue theyr polver/But the wycked knyz
ght that aydeth not his erthely lordy andy
natυrel countrey/ageynst another pryncε/
is a knyght without offyce/And is lyke
vnto faith without Werkes andy lyke
vnto mysbyleue/Which is ayenst the feyth
¶Thenne yf suche a knyght forlore thof
fyce of chyualrye/ny dystournyng hym self
and not to ayde his lord/Suche a knyght
andy his ordre sholdoo wronge to that
knyght/whiche fyghteth vnto the deth for
Justyce andy for to mayntεne andy deffen
de his lordy / Ther is no offyce that is ofte
made/but that it may be dyffeatdy / For

yf that whiche is made myght not be dyf-
feated/that ſholde be a thyng ſemblable to
god whiche is not ne may not be deffeated
ne deſtroyed/Thenne as thoffice is made &
ordeyned of gode / and is mayntened by
them that haue thordre of chyualrye/by cau
ſe the wycked knyght that haueth not the
ordre of Chyualrye deffeate a knyght in
hym ſelf/but the euyl kyng or prynce that
diffeateth in hym ſelf thordre of chyualry
he diffeateth it not only in hym ſelf but he
diffeateth it in ꝑ knyghtes ꝑ he put vnder
hym/the whiche done that whiche appertey
neth not to a knyght by the wycked En-
ſample of their lorde / ſoo that by deſloyal
flatrye they be loued of hym/¶ And by
this reaſon the wycked prynces ben not
al only contrarye to the ordre and offyce
of Chyualrye to theire perſones / but
they ben alſo to them that ben ſubmyſed to
them/ in whome they deffeate the ordre of
Chyualrye/ Thenne yf to caſte a knyght
oute of chyualrye is grete cruelte and gre
te wyckednesſe/Moche more grete deffaul-
te is for to caſt many oute of chyualrye/
whan ony noble prynce or hyghe baron hath

in his Courte or in his companye wycked knyghtes/fals and traytours that neuer fynysshe to admoneste hym that he do wyckednesse/barate/ trayson̄s/& extorcions to his treue subgettis/ And the good prynce by the strengthe of his noble courage / & by the grete loue and loyalte/that he hath to Chyualrye surmoūteth them/Rayncquysseth and destroyeth by cause that in hym selfe he destroyeth not chyualrye/Nocht grete strengthe of courage and grete noblesse hath suche a lordy in hym self/ And greatly is he the frende of Chyualrye/ whan he taketh vengeaunce of suche enemyes that wolde take from hym/ and plucke awaye the wele and honour of chyualrye/ and corrupte his noble courage/ yf chyualrye were more stronge of body/than in strengthe of courage/ordre of Chyualrye sholde more accorde to the body than to the soule And yf it were so the body sholde be more noble than the soule / but that is openly fals/Thenne noblesse of courage may not be raynquysshed of man/ne surmounted/ ne of alle the men that ben whan she is in her ryght strengthe/ ¶ And whanne a lor

dy is ẏghtly taken / and vanquyſſhed of another/hit appierth wel that the courage of man is more ſtronge and noble/ than the body/ ¶ And by ſuche manere a knyght that is in bataylle with his lord / And for lacke of courage fleeth fro the bataylle whan nede ſholde be that he ſhold ayde/ Therfor he that more redoubteth or feareth the torment or perylle of his body than of his courage and vſeth not thoffyce of Chyualrye / ne is not ſeruaunt ne obeyſſaunt to other honoures/ but is ageynſte the ordre of chyualrye/whiche was bygonne by nobleſſe of courage/yf the laſſe nobleſſe of courage ſhold accorde better to the ordre of chyualrye / than the gretter ſhold Chyualry ſhold accorde ſouthe of hert/ & Colvardyſe ageynſte hardyneſſe / and ſtrengthe of courage/

¶ And yf hit were thus / ſouthe and Colvardyſe ſholde be thoffyce of a knyght/ And hardyneſſe and ſtrengthe of courage ſholde dyſordeyne the ordre of chyualry ¶ Thenne how be hit alle the contrarye ¶ Therfore a noble knyght that loueth

Chyualrye / holde moche lasse he halshay-
de of his felawes / and lasse of armes
and lasse to deffende / So moche more hym
behoueth enforce hym self to haue thoffyce
of a knyght by hardyneſſe of a ſtronge
courage / and of noble apparence agepnſte
them that ben contrarye to chyualry / And
yf he deye for to mayntene chyualry then-
ne he acquyreth chyualrye in that / in whi-
che he maye the better loue and ſerue hit /
For chyualry abydeth not ſoo agreably /
in no place as in nobleſſe of courage /
And no man may more honoure and lo-
ue Chyualrye / ne more for hym maye not
be do / than that deyeth for loue e for to ho-
noure the ordre of chyualrye / Chyualrye
and hardyneſſe may not accorde without
wyſdo and diſcrecion / And yf hit were
thus that folye and ygnorance accorded
therto / wyſdo and diſcrecion ſholde be con
trary to the ordre of chyualrye / And that
is thynge Impoſſyble / by whiche is open
ly ſygnefyed to the knyght / that sholde
haſt grete loue to the ordre of chyualrye /
That al in lyke wyſe as Chyualrye by
nobleſſe of courage hath made the to haue

hardyneſſe/ſo that thow dowbteſt no peril
ne deth / by cauſe thow myghteſt honoure
chyualry/In lyke wyſe hit behoueth that
thordre of chyualry make the to loue wy-
ſedom/by whiche thow mayſt loue and ho
noure the ordre of chyualrye/ageynſt the
diſordynaūce and deffaulte that is in them
that wene to enſiewe and foſwe the ordre
of Chyualry by folye and ygnoraunce/
and wythoute enteñement/Thoffice of a
knyght is to mayntene and deffende wym
men / wydowes and orphanes/ and men
dyſeaſed and not puyſſaunt ne ſtronge/
For lyke as cuſtomme and reaſon is/
that the gretteſt and mooſt myghty helpe
the feble and laſſe / and that they haue
recours to the grete/ Ryght ſoo is thordre
of chyualry / by cauſe ſhe is grete/honou-
rable and myghty / ſhe is ſocour and ay-
de to them that ben vnder hym/and laſ-
ſe myghty/and laſſe honoured than ſhe is
Thenne as it is ſoo that for to doo wrong
and force to wymmen wydowes that haue
nede of ayde/And orphelyns that haue ne
de of gouernaunce/And to robbe and deſ-
troye the feble that haue nede of ſtrengthe

And to take awey fro them that is gyuen to them/ These thynges may not accorde to thorder of chyualry/ For this is wyckednesse/cruelte & tyranny/ & the knyght that in stede of these vyces is ful of vertues/he is dygne & worthy to haue thorder of chyualry/ And al in lyke wyse as god hath gyuen eyen to the werk man for to see to werke/ Ryght so he hath gyuen eyen to a synnar/to thende that he beholde his synnes/ And lyke as god hath gyuen to hym an herte/to thende that he be hardy by his noblesse / So ought he to haue in his herte mercy/ And that his courage be enclyned to the werkes of myserycorde and of pyte/ That is to wete/ to helpe and ayde them that al weppynge requyre of the knyghtes ayde and mercy / and that in them haue their hope/ Thenne knyghtes that haue none eyen/ by whiche they may see the feble & not strong/ ne haue not the herte ne myght by whiche they maye succorde the nedes of the mysehuū and nedy peple ben not worthy to be in thorder of Chyualry/ yf chyualrye/ whiche is so moche an honourable offyce / were to robbe and to destroye the

poure peple and not myghty/ and strengthe and doo wronge to goody wymmen / wydowes / that haue nothynge to deffende them/ That offyce thenne were not vertuous/ but it sholde be vycious /

¶ Thoffyce of a knyght is to haue a mistrl and horse for to kepe the wayes/and for to deffende them that labouren the londes and the erthe/ and they ought to haue townes and Cytees for to holde ryght to the peple/ And for to assemble in a place men of many dyuerse crafftes / whiche ben moche necessarye to the ordenaunce of this worldy to kepe and mayntene the lyf of man and of woman

¶ Item as the knyghtes for to mayntene theyre offyces ben soo moche prysedy and auolwedy / that they be lordes of townes Castellys / and / Cytees / and of moche people/ yf thenne they entende to destroye Castellys / Cytees and Townes/ Abreine holdes/ Helde doune trees / slee beestes/ and robbe in the hyghe wayes were the offyce of chyualrye / hit sholde be disordynaunce to Chyualrye/ ¶ For yf hit were soo / Chyualrye were not well

ordeyned / for thenne goody ordenaunce /
and his contrary ſholde be one thynge / &
that may not be / Thoffyce of a knyght is
alſo to enſerche for theues / robbours and
other lyklede folke / For to make them
to be punyſſhed / For in lyke wyſe as the
aye is made for to kelue and deſtroye the
euylle trees / in lyke wyſe is thoffyce of a
knyght eſtablyſſhyd for to punyſſhe the
treſpaces and delynquaſſts / And by cauſ
ſe that gody and chyualry concorde to gy-
ther / hit behoueth / that fals ſlyerynge and
vntrelue othe / be not in them that mayntey
ne thordre of chyualrye / And yf lecherye
and Juſtyce accorded to gyder / Chyual-
ry whiche accordeth to Juſtyce ſhold ac-
corde to lecherye / And yf Chyualrye and
lecherye accorded / Chaſtyce whiche is con
trary to lecherye ſholde be ageynſt the hono-
ur of chyualrye / And yf hit were ſo that
for to mayntene lecherye knyghtes were
honoured in mayntenynge Chyualrye /
ſeen that lecherye and Juſtyce ben contra
rye / And that Chyualrye is ordeyned
for to mayntene Juſtyce /
The knyght oughte and ſholde be Juſte &

and to talke contrary to thende/ wherfor the
ordre of knyghthode was fyrst establyssshed
And yf Justyce & humylyte were contra
rary/chyualry whiche accordeth hym not
to Justyce shold be contrary to Humylyte
And yf he accordeth hym to pryde/he shold
be contrarye to humylyte/¶ And thenne
yf a knyght ys as moche as he is prowd
mayntenedy chyualry/he corrupteth his or
dre whiche was begonne by Justyce and
humylyte for to susteyne the hūble ayenst
the prowde/For yf hit were so/the kuyg
tes that nold ben/shold not ben in that or
dre in whiche they were fyrste knyghtes/
¶But alle the knyghtes nold Iniurious
and prowd ful of wyckednesse be not wor
thy to Chyualrye/but oughten to be repu
tedy for nought/where thēne ben humylyte
& Justyce/what done they/or wherof serue
they / And yf Justyce pees were contra
ry/Chyualry whiche accordeth hym to Jus
tyce sholdy be contrary to pees / And by
that/ they that loue warres/thefte / and
Robberye sholdy be knyghtes/
And to the contrarye / they that pacyfye
and accorde the goody people / andy that

flee the Trybulacions and wyckednes of the worldy sholde be euylls and wycked knyghtes/ ¶ But the hyhe emperour god whiche al seeth and knoweth / wote wel/ that it is contrarye and otherwyse/ For the felons and Iniurpous ben al cõtrary to chyualrye/and to al honour / I demaunde the thenne who were the fyrste knyghtes that accordyd them to Iuserye & pees / and pacyfyed by Iuserye and by force and strengthe of armes / For al my lyfe wyse in the tyme/ in whiche chyualry regaunne was thoffyce of chyualrye to pacyfye/and accorde the peple by force of armes/ The knyghtes Iniurpous and warryours that nowben maynteyne and dyssordeyne the ordre of chyualry / In many maners olde and may a knyght vse thoffyce of knyghode/ But by cause we haue to speke of many thynges/ we passe ouer as lyghtly as we maye/ And also at the requeste of the ryght curtoys esquyer/ loyal trystable and wel ensegned in al curtoysye and honoure/ whiche moche longe hath desyred the rule and ordre of chyualrye/ We haue begonne this book for the loue of

hym/and for his deſyre and wyll to accom
pliſſhe / we purpoſe breefly to ſpeke in
this booke/by cauſe that ſhortly he ſhal be
adoubbed and made newe knyght/

¶ Of the examynynge of the ſquyer that
wyl entre in to the ordre of chyualrye or
knyghthode /

TO examyne a ſquyer that wylle
entre in to the ordre of chyualrye
appertayneth wel/and hym behoo
ueth an examynatour whiche ought to be
a knyght/ and next after god/that he ha
ue aboue all thynges Chyualrye or kny
ghthode/ For ſome knyghtes ther ben /whi
che haue better grete nombre of knyghtes al
be they euyl and wycked / than a lytyll
nombre of goode/ And not withſtandyng
Chyualrye hath no regarde to the multy
tude of nombre/but loueth only them that
ben ful of nobleſſe of courage/and of go
od enſeygnement as before is ſayd/ Ther
fore yf the Examynoure loueth more
multytude of knyghtes / than nobleſſe

of chyualrye/he is not conenable ne wor-
thy to be an examynour/ but it ſholde be
nede that he ſholde be examyned/ and the
preuyde of the wronge / that he hath done
to the hyhe honour of Chyualrye / Fyrſte
hym behoueth to demaunde of the ſquyer /
that wyl be a knyght /yf he loue and drede
gode / For without to loue and to drede
gode/noman is worthy to entre in to the
ordre of Chyualrye / And drede maketh
hym to fere the deffaultes by whiche Chy-
ualrye taketh diſhonour/ Thenne whan it
happeth that the ſquyer that nothyng dre-
deth gode / is made knyght/he taketh hon-
nour in reparynge chyualrye/and repa-
ireth diſhonour/ in as mocke that he repa-
ireth it without to honoure and drede god
of whome chyualrye is honoured/ Ther-
fore a ſquyer without loue and drede of
gode/is not dygne ne worthy to be a kny-
ght for to deſtroye and punyſſhe the wyc-
kedy men/Thenne yf a knyght is a Rob-
bour/ wycked & traitour/ & that it be trewe
that theues & robbours ought to be taken &
deliuerd to deth by the knyghtes/ Thenne
lacke the knyght ſo entatched with wyckedy

cõdycions take Justyce & ryght of hym self
& vse his office/ as he ought to do of other
And yf he wil not vse in hym self his of-
fyce lyke as he shold vse hit in other/ hit
sholde folowe that he sholde loue better the
ordre of Chyualrye in other/than in hym
self/But a thynge couenable ne laudfull
is it not that a man slee hym self / And
therfore a knyght / that is a robbour & a
theef / ought to be taken and delyuerd to
dethe by other knyghtes/ And euery knyg-
ht that susteyneth & suffreth a knyght to
be a robbour & theef/in that doyng he vseth
not his office/ For yf he vsed in that man-
ner/ he shold do thenne ageynst his office/
Therfore the fals men & traitours ouȝt to
be destroyed/ whiche be not very trewe knyg-
htes/yf thou knyȝt haue ony euyl or so-
re in one of thy hãdes/ that sore or payn is
more ner to thyn other hand than to me or
to another man/ Thẽne euery knyȝt a trai-
tour & robbour is more ner to the that art
a knyght than to me that am no knyght/
ne of thyn office / as he whom thou susta-
nest / & is sicke by thy deffaulte/ & yf that
same euyl grieue the more than me/ wher-

fore thenne excuseste the of the punysshyng of suche a man whiche is contrarye & enemy of chyualry/ & they that ben not knyghtes/ thou reproueste or oughteste to reprehende of theyr deffaultes/ A knyght beyng a theef doth greter theffte to the hyhe honour of chyualrye/ in as moche as he taketh away the name of a knyght without cause than he doth that taketh alwey or steleth money or other thynges/ For to stele or take awey honour/ is to gyue cuyll fame & renommee/ & to blame that thyng whiche is worthy to haue prayssyng & honour / For honour is more worth than gold or syluer without ony comparyson/ Fyrst by cause it is said/ that it is more grete deffaulte for to stele or take alwey chyualry/ than for to stele money or other thynges that ben not chyualrye/ For yf hit were the contrary/ it sholde folowe that money & other thynges sholde be of more valewe than honour Secondly yf ony traytour that sleweth his lord or laye with his wyf/ or betrayed his maystre were named a knyght/ what name sholde ryme that man/ that for to honoure & deffende his lord dyeth in the feld of ar-

mes/Thyrdly/yf a knyght kynge a trayt
re be borne out of his dyffaulte/what dy
faulte may he thenne make of whiche he
be reproued and punyssshed/syth that his
lord punyssheth hym not of trayson/ And
yf his lord mayntayneth not thordre of chy
ualry in punyssshyng his knyght traytre
In whome shalle he mayntene it/And yf
he destroye not his traitre/what thyng shal
be destroye/and every lord that taketh not
vengeaunce of his traytour/wherfore is he
a lord or a man of ony puyssaunce/Thof
fyce of a trewe knyzt is to acause a tray
tour/& to fyght ageynst hym/& thoffyce of
a knyzt traitre is to gaynsay hym of that
he is appelled of & to fyght ayenst a trewe
knyzt/& these two offyces ben wel cõtrary
that one ayenst that other/ For soo moche
euyl is the courage of a knyght traytre /
that he may not vaynquysshe & surmoũte the
noble courage of a good knyzt/holde wel
yf by surquedrye he weneth sõtyme to ouer
come in fyztyng/for the trewe knyght that
fyzteth for the ryzt may not be surmoũted
For yf a knyzt a frende of chyualry were
vaynquysshed that sholde be pyte & ayenst

the honour of chyualrye / yf to robbe & to take alwey were thoffyce of a knyght / to gyue sholde be contrarye to the ordre of chyualrye / And yf to gyue appertayned to ony other offyce / holde wel that a man sholde haue / that he sholde mayntene thoffyce for to gyue / And yf to gyue the thynges stolen appertayned to Chyualrye / to whome sholde appertayne to rendre & to restablysshe / And yf a knyght toke alwey fro the goode people that whiche god hath gyuen to them / and wolde kepe it as his possession / what thyng sholde offende to goode men their ryght / lytil knoweth he & cupl kepeth he that comaūdeth his sheep to the kepyng of the wulf & that puteth his faire wyf in the kepynge of a yonge knyght traytre / and that his strong castel delyuere to a knyght coueytous / ¶ And yf suche a man / that thus folysshly delyuerth to kepe his thynges / holde sholde he wel kepe other mennes / Is ther no knyght that gladly wolde kepe his wyf from a knyght traytour / Certes I trowe yes / Also is ther no knyght couetous & robbour that neuer fayneth hym to stele / Certaynly

no ſuche knyghtes that be euylle & vyces
redy maye not be brought ageyne/ ne ve-
dreſſid to thordre of chyualry/ For to ha-
ue harnoys fayr & goody/ & to knowe hym
ſelf/ to take hede of his hors is thoffyce of
a knyght / that is to ſaye/ that a knyghte
ought wel to conne doo as a goody mayſ-
tre/ to thende that them whome he hath com
myſed to doo or make ony thynge/ he coude
repreue of theyr dyffaultes/ And yf to ha
ue harnoys and none hors were thoffyce
of a knyght / It ſholdy ſeme that whiche
that is/ and that whiche that is not/ were
thoffyce of a knyght / but to be and not
to be/ ſholde be thynges contrary/ Wherfor
a knyght without harnoys may not be/ ne
ought to be namedy a knyght/ ¶ There is
a commaundrment in oure lawe / that no
cryſten man ſhold be pariurd/ Alſo a fals
oth ought to be reproued in thordre of chy
ualry/ And he is not that periurth hym
worthy to be in thordre of chyualry /
¶ Thenne yf a ſquyer, haue a wyle cou-
rage / and wold be a knyght/ he wylle
deſtroye the ordre that he demaundeth/
Wherfor thenne demaundeth he thordre that

he loueth not/the whiche he enbraceth to dis
troye by his euyl nature/And he that ma
keth a knyght of vyle courage by fauour
or otherwyse forseen that he knowe that he
be such/ doth ageynst his ordre/and char
geth his conscyence/ Seeke not noblesse of
courage in the mouth/ For euerych mouth
sayth not trouthe/ Ne seeke it not in honou
rable clothynge/ For vnder many a fayr ha
byte hath ben ofte vyle courage ful of bu
rate and of vyckednesse/ Ne seke hit not
in the hors/ For he may not answere/ Ne
seeke hit not in the fayr garnementes ne
in the fayr harnoys/ For within fayr gar
nementes/ is oftyme a vyckedy herte and
colvard/ Thenne yf thou vyll fynde nobil
se of courage/ demaunde it of fayth/ hope
Charyte/ Iustyce/ stronghe/ attemperaunce
boyaulte/ & of other noble vertues/ For in
them is noblesse of courage/ by them is dis
creted the hert of a noble knyght fro vic
kednesse fro trechery/ and fro the enemy
es of chyualrye/ Age conuenable appertey
neth to a nelve knyzt/ for yf thesquyer that
be a knyzt be ouer yong/ he is not worthy
to be it/ by cause he may not be so vyse that

he hath lerned the thynges that appertayne a squyer for to knowe tofore that he be a knyght/& yf he be a knyzt in his enfancy he may neuer so moche remembre that/whi che he promyseth to thorder of chyualrye / whan nede shal be that he remembre it / & yf the squyer that wyl be a knyght be vyle to fore that he be it/he doth vylony & In= iury to chyualrye / that is mayntened by stwong men & fyghters / & is defouled by colward men & fraynt of herte/vnmyzty fe= ble / ouercomen & fleares/Al in lyke wyse as vertue & mesure abyde in the myddel of two extremytees & theyr contrarye / that is to wete/pryde & vyce/Ryght so a knyzt ought to be made knyght/and to be nou= ryssheds in age competent/and alwey ver= tuous vnto thende by tyght mesure/ For yf it were not thus/hit sholde folowe/that cō trarvousnes were bitwene chyualry & me sure / And yf hit were soo/ vertue & chy= ualrye sholde be contraryt/ And yf they sholde be contrarye / in the a squyer whyche arte lateshous and sholde to be a kny= gzt / wherfore wyst thou thenne be in the ordre of knyzthode or chyualrye/ yf ye

beaute of fraion/or by a body fayr grete & wel aournedy/or by fayr here/by regardy/ or for to holde the myrrour in the handy/ andy by the other Jolytees/ sholdy a squyer be adoubedy knyght of Vylayns/ andy of peple of lytyl lygnage/ solde and Vyle mayst thou make knyghtes/ And yf thou madest them/ thy lygnage thou sholdest dishonoure andy mespryse/ Andy the noblesse that gody hath gyuen gretter to many than to woman/ thou sholdest make it lasse/ and bryngе hit to Vylete ¶ For by the thynges to fore sayd/ thou mygtest calle woymmen to be knyghtes/ Vhiche ofte haue the myrrour in the hande/ by Vhiche thou sholdest mynuysshe andy make solde the ordre of chyualry/ in soo mocke that ony Vyle woman or ony Vylayne of herte mygte come to be put in the rygte hyse honoure of thordre of chyualrye/ Parage and chyualrye accordeth to gyder/ For parage is none thynge/ but honour auncyently acustomedy/ Andy chyualrye is an ordre that hath endurdy syth the tyme in Vhiche hit Vas begonne Vnto this present tyme/ And by cause that parage andy chyualry

acorde them yf thou make a knyght that is not of parage / thou makeſt chyualrye to be contrary to parage / And by this ſame reaſon / he whome thou makeſt knyght is contrary to parage & to chyualry / therfore thou mayſt not haue ſoo moche power that thou make a knyght a man of Vyle courage / Forſeen that to the ordre of chyualrye thou wylt do ryght / Nature is more honoured in trees and in beeſtes as thyng to nature corporal / But by the noblleſſe of the ſoule reſonable whiche ſo more only parteth with the herte of a man / by cauſe that nature hath greter vertue in the body humayne / than in the body veſtyal / Thus in the ſame wyſe thordre of Chyualry is more conuenable and moche more ſytynge to a gentyl herte repleny ſſhed with al vertues than in a man vyle and of euyl lyf. And yf hit were otherwyſe / hit ſholdenſiewe that Chyualry ſholde better agree to the nature of the body than to the vertue of the ſoule / And that is fals / For it better agreeth to the ſoule than to the body / Noblleſſe of courage appertayneth to Chyualry / To eximyne a ſquyer that wylle be

a knyght behoueth to demaunde and enquyre of his customines and maners/ For cuylke enseygnementes ben occasion by whiche the wycked knyghtes ben put oute of the ordre of chyualrye/ a dyscouenable thynge hit is that a sqñyer beynge wycked be made a knyght/ And that he entre in to thordre/ oute of whiche he muste yssue by wycked fayttes and dysagreable custommes/ For chyualrye casteth out of his ordre alle the enemyes to honoure/ And reparyueth them that haue valeur and mayntene honeste/

¶ And yf hit were not soo/ hit sholde forbolde that Chyualrye myght be destroyed in Vyleté/ and myght not be reparyed/ ne restored in to noblesse/ And that is fals And therfore thou knyght that examynest the squyer arte bounden more strongly to enserche nobblesse and valoyre in a squyer than in ony other persone/ ¶ Thou knyght that hast thoffyce to examyne a squyer that wil entre in to thordre of chyualrye/ thou oughtest to knolde/ for what entencion the squyer hath wil for to soiourne or for to be honoured/ without that he do

honour to chyualrye / and to them that ho-
nour hit / And yf hit appiere to the / that
for that cause he pretendeth to be a knyght
knolde that he is not worthy to be made
knyght / ne for to haue thordre / Al thus
as thentencion faylleth and endeth in cler-
kes by Symonye / by whiche they ben en-
haunced to be prelates / ryght so an euyll
squyer falseth and setteth his wylle and
entencion whan he wylle be knyght ayenst
the ordre of chyualrye / And yf a Clerk
haue symonye / in that hit is ageynst his
prelacye / Ryght so a squyer that hath fals
entencion to thoffyce of chyualry / is ayēst
thordre of chyualry / what somcuer he doth
A squyer that despyseth Chyualrye / hym
behoueth to knolde the grete charge and
the perylls / that ben appaunylled to them /
that wylle haue chyualrye and mayntey-
ne it / A knyght ought more to doubte the
blame of the people and his dishonoure /
than he sholde the perylle of dethe / & ought
to gyue greter passion to his corage than
honte ne thurste / ete ne oldē maye gy-
ue to his body / ¶ And by cause alle
the perylls oughte to be shewed and told

to the ſquyer howeuer he be adoubed or ma
de knyght/Chyualry may not be, mayn-
ned without harnoys whiche appertey-
neth to a knyght/nor without honour-
ble coſtes and diſpenſes whiche appertey-
ne to chyualrye/Wy cauſe a ſquyer beyng
without harnoys/And that hath no ry-
cheſſe for to make his diſpenſes/ yf he be
made knyght/hym ſholde peraduenture hap-
pe for nede to be a robbour/a theef/traito
lyar or begybour/or haue ſome other vyces
whiche ben contrary to Chyualry/A man
lame/or ouer grete or ouer ſmale/or that
hath ony other euyl diſpoſycion in his bo-
dy/For whiche he may not vſe thoffyce of
chyualrye is not ſuffyſaunt to be a knyzt
For hit ſholde not be honeſt to thordre of
chyualrye/yf ſhe receyued a man for to
bere armes/whiche were entacched corrupt
e not myghty/For ſo moche noble e hyghe
is Chyualry in hyr honour/that a ſquyer
lame of ony membre/how wel that he be
noble and ryche/e borne of noble lynage
is not dygne ne worthy to be receiued in to
thordre of chyualrye/e after alſo ouzt to
be enquyred e demaunded of the ſquyer/

that demaundeth chyualry/yf he euer dyd ony falsenesse or trechery whiche is ayenst thordre of chyualry/ For suche a frit may he haue done/ & yet but lytyl sette by hit/ that he is not worthy that chyualry shold wxyue hym in to his ordre/ ne that he be made felawe of them/that mayntene thordre of chyualrye/ yf a squyer haue layne glorye of that he doth/ he is not worthy to be a knyght/ For layne glory is a vyce/ whiche destroyeth & bryngeth to nought the merytes & guerdons of the kenesyar of chyualry/ A squyer a flatterer disordeth to thordre of chyualrye/ For a man beyng a flatterer corrupteth goody entencion/ By the whiche corruppon is destroyed & corrupt the noblesse that appertayneth to the courage of a knyght/ A squyer prowde/ euylle taught/ful of vylaynous wordes/ andy of vylayne courage/ auaryalous/ a lyar/ vntrewe/ slouthful/ a glouton/ periurd/ or that hath ony other vyces semblable Accordeth not to chyualry/ Thenne yf chyualry myght wxyue them/ that ben ayenst thordre/ hit shold sowe that in chyualry ordynaunce and disordynaunce were one

propre thyng / And whan suche chyualry is knowen for the ordre of knyght / therfor euery squyer ought to be examyned to fore or he be made knyght

¶ In what maner a squyer ought to be rayned in to thordre of chyualrye

AT the begynnynge that a Squyer ought to entre in to thordre of chyualry / hym behoueth that he confesse hym of his offaultes that he hath done ageynst god / & ouȝt to rayne chyualry in entencion that in the same he serue our lord god / whiche is glorious / And yf he be clene out of synne / he ouȝt to rayne his sauyour / For to make & adoube a knyȝt / it appertayneth the day of some grete feste / as Crystemas / Ester / Whitsontyd / or on suche dayes solempne / by cause that by the honour of the feste assemble moche peple in that place where the squyer ought to be adoubed knyȝt / & god ouȝt to be adured & praid that he gyue to hym grace for to lyue wel after thordre of chyualry / The squyer ouȝt to faste the vygyle of the same feste in honour of the saint / of whom the feste is made that day / & he ouȝt to go to the chirche for

to pray god & ought to make the nyght & he
in his prayers/ & ought to here the word of
god/ & touchyng the fait of chyualry/ for
yf he otherwyse here Jangbours & ryba[u]l
des that spekē of putery & of synne he shol
de begynne thēne to dishonoure chyualrye
On the morn after the feste in the which he
hath be adoubed/ hym behoueth that he do a
masse to be songen solempnly/ & thesquyer
ought to come to fore thaulter/ & offre to the
preest which holdeth the place of our lord to
thonour of whom he must obligē & submyse
hym self to kepe thonour of chyualry with
al his power/ In that same day ought to be
made a sermon/ in which shold be remēbred
& declared the vij artycles in which is foū
ded tholy faith catholik/ the x cōmādemēts
& the vij sacramēts of holy chirch/ & thother
thynges that appertainen to the faith/ & the
squyer ought moch dylygently to take hede
& retayne al these thynges/ to thēde he kepe
in his mynde thoffice of chyualry touchyn
ge the thynges that appertaynen to the fa
ith/ The vij artycles ben such/ to bileue one
god only/ that is the first/ and it behoueth
to bileue/ that the Fader/ the Sone/ and

the holy ghost ben one god only in thre per
sones without ende & without begynnyng
which make vnto the fourth artycle / To
byleue that god is creatour & maker of
al thynges is the fyfth / The syxthe is to
byleue that god is redemer / that is to say
that he hath redemed or bought ageyne the
humayne lygnage fro the paynes of helle
to whiche hit was Juged by the synne of
Adam & Eue our fyrst fader & moder / The
vij is to byleue that god gaf glory to them
that ben in heuen / These vij artycles apert
eyne to the deyte / and thother folowyng
apertayneth to thumanyte / that the sone of
god took in our lady seynt Mary / The first
of the vij artycles folowyng to thumanyte
is to byleue that Jhesu cryst was conceyu
ned of the holy ghost / whan seynt gabriel
tharchaūgel salued our lady / The second
& thyrd is to bileue that he hath be crucy
fyed & ded for to saue vs The fourth is to
byleue that his soule descaled in to helle for
to delyuere his frendes / That is to wete
Adam / Abraham & other prophetes whi
che byleued his holy comyng / The v is to
byleue that he be ryssed fro deth to lyf The

Vij is to byleue that he ſtyed vp in to heuen the day of aſcencion/ The viij is to byleue that Jheſu cryſt ſhal come at the day of Jugement whan al ſhal aryſe/ & ſhal Juge the good & euyl/ & ſhal gyue to euerych payne & glory after that he hath deſerued in this tranſytory world/ It behoueth to al good cryſten men to byleue theſe artycles whiche ben very wytneſſe of god & of his werkes/ For without theſe artycles noman may be ſaued/ The comaūdements of god whiche he gaf to moyſes vpon the moūt of Synay ben y/ The fyrſt is/ that thou ſhalt adoure/ loue/ & ſhalt ſerue al only one god Ne thou ſhalt not be parioured/ halowe & ſanctyfye the ſonday/ honoure thy fader & moder/ Ne be thou none homycyde ne murderer/ do no theffte ne fornicacīō/ ne bere thou no falſe wytneſſe/ ne coueyte the wyf of thy neyghbour/ ne haue thou none enuye of the goodes of thy neyghbour/ To alle knyghtes it behoueth to knowe the x comaūdements that god hath gyuen/ The ſacraments of holy chirch ben vij/ that is to wete/ baptyſme/ cōfyrmacion/ the ſacramēt of thaultar/ ordre/ maryage/ penaūce & vne-

cion/ By these vij sacramentes we hope al to be saued / And a knyght is bounden by his othe to honoure & accomplysshe these seuen sacramentes/ And therfor it appertayneth to euery knyght that he knowe wel his office/ and the thynges to whiche he is bounden / syth that he hath receyued thordre of knyghthode/ And by alle these thynges to fore said/ & of other that appertayne to chyualry. the prechour ought to make menacion that preacheth in the presence of the squyer/ whiche ought to pray mooke deuoutely that god gyue to hym his grace & his blessyng/ by whiche he may be a good knyght al the dayes of his lyf fro thenne forthon When the prechour hath sayd al thys that appertayneth to his office/ Thenne muste the prynce or baron that wyl make the squyer & adoube hym a knyght/ haue in hym self the vertue & ordre of chyualry/ For yf the knyght that maketh knyghtes is not vertuous/ how maye he gyue that/ whiche he hath not/ Suche a knyght is of worse condycion than be the plantes / For the plantes haue power to gyue their nature the one to the other / And of beestes and of/

folkes is also a thyng semblable & lyke/ But this may not the knyght do/ Such a knyght is euyl & false/that disordynably wyl multyplye his ordre/ For he doth wrong & vylonye to chyualry/ For he wil do that/the whiche is not conuenable thyng to do/ & that by whiche he ought to honoure chyualry he dyffeateth & blameth/Thenne yf by deffaulte of suche a knyght/it happe somtyme that the squyer that receyueth of hym Chyualry/is not so mocke ayded ne mayntened of the grace of our lord/ne of fortune ne of chyualry/ as he sholde be yf he were made of a good & loyal knyght/ And therfor suche a squyer is a foole and al other semblably that of suche a knyght receyueth thordre of chyualry/ The squyer ought to knele to fore thaulter/& lyfte vp to god his eyen corporal & spyritual/& his handes to heuen/& the knyght ought to gyrde hym in signe of Chastete/Iustyce/& of charyte with his swerde/The knyght ought to kysse the squyer/ and/ to gyue to hym a palme/ by cause that he be remembryng of that whiche he receyueth and/ to wyteth/Hand/ of the grete charge/ In

whiche he is obliged & holden / & of the gre
& honoure that he receyueth by thordre of
chyualry / And after whan the knyght
esprytuel / that is the preest / & the knyght
temporel haue done that appertayneth to the
yr office / as tonechyng to the makyng of a
newe knyght / The newe knyght ought to
ryde thurgh the toune / & to shewe hym to
the peple / to thende that al men knowe &
see that he is newely made knyght / And
that he is bounden to mayntene & deffende
the hyghe honour of chyualry / For so mo
che shal he haue more greter vrgaynynge
to do euyl / For by his shame that he shall
haue of the peple that shal knowe his chy
ualry / he shal withdrawe hym so moche the
more for to mesprayse ayenst thordre of chy
ualry / At that same day hym behoueth to
make a grete feste / & to gyue fair yeftes
& grete dyners / to Iouste & sporte & doo
other thynges that appertayne to thordre
of chyualry / & to gyue to kynges of ar
mes and to herowdes as it is acustomed
of auncyente / & the lord that maketh a newe
knyght / ought to yeue to the newe knyght also
a present or yefte / And also the newe

knyȝt ought to yelde to hym and to other that same day/ For who so marrieth so gre te a yefte as is thordre of chyualry / hon nourith not his ordre /yf he gyue not/ af ter the power that he may gyue/ All these thynges and many other / the whiche I wylle not now recounte by cause of shorte nesse of tyme/ appertayne to Chyualry

¶ Of the sygnefyaunce of the armes of a knyght

¶ Thenne that whiche the preste re ceiueth hym whan he syngeth the masse/ hath somme sygnefyaunce / whiche accordeth to his offyce / And the offyce of prestehode & of chyualry haue gre te concordaunce/ Therfor thordre of chyual ry requyreth that al that whiche is nede ful to a knyght/ as touchynge the vse of his offyce haue somme sygnefyaunce/ By the whiche is sygnefyed the nobleſſe of Chyualrye and of his ordre /

¶ Vn to a knyght is gyuen a Swerde /

whiche is made in semblaunce of the crosse
for to sygnefye how our lord god kayn
quyssher in the Crosse the dethe of humay-
yn lygnage/to the whiche he was Juged
for the synne of oure fyrste fader Adam /
Al in lyke wyse a knyght oweth to kayn
quyssh and destroye the enemyes of the
crosse/ by the swerd/ For chyualrye is to
mayntene Justyce / And therfore is the
swerd made cuttynge on bothe sydes / to
sygnefye that the knyght ought with the
swerd mayntene chyualrye and Justyce
To a knyght is gyuen a spere/ for to syg-
nefye trouthe / For trouthe is a thyng ry-
ght and euen / And that trouthe ought
to go before falsenesse / And the pyon or
hede of the spere sygnefyeth strengthe/ whi-
che trouthe ought to haue above/ falsenesse
And the penone sygnefyeth/ that trouthe
shelweth to alle folke/ and hath no drede
ne fere of falsenesse ne of trecherye / And
herde is susteynynge of hope/ and also of
other thynges/ whiche ben sygnifyed by
the spere of the knyght/ The hede or steel
or pyon is gyuen to the knyght to syg-
nefye shamefastnes/ For a knyght without

ſhameſaſtneſſe maye not be obeyſſaunt to
thordre of chyualrye/ ¶ And al thus as
ſhameſaſtnes maketh a man to be aſhamed
and cauſeth to caſte doune his eyen ayenſt
the erthe/ In lyke wyſe the hatte of yron
deffendeth a man to loke bylwardy on hyghe
& maketh hym to loke wolwardy the gromdy
& is the moyen bytwene the thynges hyghe
& lowe/ For it couereth the hede of a man
which is the moſt hye & prynsipal membre
is in the body of a man/ Alſo ſhameſaſt-
nes deffendeth the knyght whiche hath the
moſt noble offyce & moſt hyghe that is nexte
thoffyce of a clerke/that he enclyne ne bowe
hym not to vylayneus fayres, and horry-
ble/ & that the nobleſſe of his courage abā
doune hym ne gyue hym to lurate/wicked-
neſſe/ne to onycuyll enſeygnement / The
haubergh ſygnefyeth a caſtel & fortreſſe a-
gepnſt byres & deffaultes/For al in lyke
wyſe as a caſtel and fortreſſe ben eboſed al
aboute/ In lyke wyſe an haubergh is for-
me & cboos on al partes/ to thende that hit
gyue ſygnefyaūce to a noble knyght/that
he in his courage ought not to entre in to
Treaſon / ne none other vyce / Chaucer

of yron/ or legge harnoys ben gyuen to a knyght for to kepe and holde surely his legges and feet from perylle/ to sygnefye that a knyzt with yron ouzt to holde hym vpon the ways / that is to vnderstonde/ with the swerd/spere and mace.and other garnementes of yron for to take the male; factours/and to punysshe them/ The spores ben gyuen to a knyght to sygnefye dylygence and swyftnesse/ by cause that with these two thynges euery knyght may mayntene his ordre in the hyhe honour / that bylongeth to it/ For in lyke wyse as with the spores he prycketh his hors/by cause to haste hym to renne/ryght so doth dylygence haste hym to doo his thynges/and maketh hym to procure the harnoys and the dyspenses that ben nedful to a knyght/to the ende / that a man be not surpryscd ne taken sodenly/ ¶ The gorget is gyuen to a knyght to sygnefye obedyence/ For euery knyght that is not obeyssaunt to his lord ne to the ordre of chyualrye/ dishonourdy his lordy / and yssueth oute of his ordre/ And ryght soo as the gorgete enuyronneth or goth about the neck of a knyght

by cause it ſholde be deffended/ ſwo ſtrokes
and wounder/In lyke wyſe maketh one
dyene a knyght to be withynne the com-
maundements of his ſouerayne & within
thorder of chyualry/to thende that treaſon
pryde/ne none other vyce corupte not the
othe that the knyzt hath made to his lord
& to chyualrye/ The mace is gyuen to the
knyght/ to ſygnefye ſtrength of courage/
For lyke as as a mace or polleye is ſtrong
ageynſt al armes/& ſmyteth on al partes
Ryght ſo force or ſtrengthe of courage def-
fenderh a knyght fro al vyces/& enforceth
vertues & goode cuſtommes/by the which
knyghtes mayntene thorder of chyualrye
in the hyhe honour whiche is due & apper-
teyneth to it / Myſericorde or knyf with a
croſſe is gyuen to a knyght/to thende/that
yf his other armures faylle hym / that he
haue recours to the myſericorde or daggar
Or yf he be ſo nyhe his enemy/ that he may
not greue / ne ſmyte hym with his ſpere /
or with his ſwerde/ that thenne he Joyne
to hym/& ſurmoũte hym yf he may by the
force or ſtrength of his myſericorde or knyf
And bicauſe this armure whiche is named

mysterywerde sheweth to a knyght / that he
ought not to truste al in his armes ne in his
strength/but he ought so moche affye & truste
in god/& to Joyne to hym by ryght goode
werkes/& by very hope that he ought to ha
ue in hym/that by the helpe & ayde of god
he mayntayne his enemyes/& them whiche
are very contrary to thordre of chyualry/
The shelde is gyuen to the knyght to sygni
fye the offyce of a knyght/ For in lyke
wyse as the knyght putteth his shelde bytwene hym and his enemy /Ryght soo the
knyght is the moyen bytwene the prynce
and the peple/ And lyke as the stroke fal
leth vpon the shelde and saueth the knyght
Ryght so the knyght ought to apparaylle
hym/& presente his body to fore his lorde/
whan he is in peryl hurte or taken/ gaūt-
lets ben gyuen to a knyght/ to thende/that
he putte his hondes therin/for to be sure/&
to warne the stroke/yf it were so that his
other armures mayable fayllede to hym/
And thus as the knyght with his gaūt-
lets handeleth more surely the spere or his
swerde/ And that to the sygnefyaunce of
the gaūtlets he lyfte vp on hyghe his hond

Ryght so ought he to lyfte them vp in thankyng god of the victory that he hath had/ ¶ The gaũtelet is also sygnefyed / that he ought not to lyfte vp his hondes/ in makyng a fals othe / ne handle none euyll/ ne foule touchynges/ ne dishonest with his hondes/ The sadyl in whiche the knyght sytteth whan he rydeth/ sygnefyeth suerte of courage/ the charge and the grete burthen of chyualry/ ffor lyke as by the sadyl a knyght is sure vpon his hors/ Ryght so suerte of courage maketh a knyght to be in the fronte of the batayll/ By the whiche suerte aduenture stonde of chyualry ayden hym/ And by suerte he may mesprysed many cowardes/ faũtours/ & many fayne semblaunces / whiche make men Cowardys for to seme hardy/ and strong of courage / And by that ben many men refreyned in suche maner / that they dare not passe be fore in that place/ where noble courage and strongе ought to be / and passe alone the Cours of a valyaunt knyght and hardy /

And by the sadel is sygnefyed the charge

of a knyght/ For the sadel lyke as we haue said/ holdeth the knyght ferme and sure vpon his hors/ so that he may not falle ne moeue lyghtly/ but yf he wyll/ And therfor the sadel/ whiche is so grete sygnefyeth the charge of chyualry/ that the knyghte ought not in no wyse to moeue for lyghte thynges/ And yf it behoueth hym to moeue/ he ought to haue grete courage/ noble & hardy ageynst his enemye for to haunte thordre of chyualrye/ To a knyght is gyuen an horse / and also a Coursour for to sygnefye noblesse of courage/ ¶ And by cause that he be wel horsed and hyghe/ is by cause he may be sene fro ferre/ And that is the sygnefyaunce that he oughte to be made redy to doo al that whiche behoueth to thordre of chyualrye more / than another man/ ¶ To an horse is gyuen a brydel/ & the raynes of the brydel ben gyuen in the handes of the knyght / by cause that the knyght may at his wylle holde his hors and restrayne hym/ ¶ And this sygnefyeth that a knyghte oughte to restrayne his tongue / and holde that he speke no folyle wordes ne false

And also hit sygnefyeth/ that he ought to refrayne his hondes / that he gyue not soo moche that he be stuffraytous and nedy/ And that he begge ne demaunde nought / Ne he ought not be so hardy/ but that in his hardynesse he haue reason and attemperaunce ¶ And by the reynes is sygnefyed to the knyght/ that he ought to be ladde oueral/ where thordre of chyualry wylle lede hym or sende hym / ¶ And whan it shal be tyme of necessite to make largesse/ his hondes must gyue and dispende after that it appertayneth to his honour / And that he be hardy / & doubte nothyng his ennemyes/ For doubtaunce affeblysshyth strengthe of courage/ ¶ And yf a knyght doo contrary to doo alle these thynges/ his horse kepeth better the rule of chyualry than he doth To his hors is gyuen in his hede a testiere to sygnefye that a knyght ought to do none armes without reason/ For lyke as the hede of an hors goth to fore the knyght / Ryght soo ought Reason goo to fore alle that a knyght doth/ For alle werkes without reason ben blynde in hym / And al in lyke wyse as the testier kepeth & deffendeth

the hede of the hors/Rygght so reason kepeth and deffendeth a knyght fro blame/ & fro shame/ Garnements of the hors ben for to kepe and deffende the hors/ And they sygnefye that a knyght ought to kepe his goos ods and his rychesses/by cause that they myght suffyse to hym for thoffice of chyualry to mayntene ¶ For lyke as the hors is deffended of the strokes or hurtes by hys garnements/ And without them he is in peryl of deth/ In lyke wyse a knyght with oute goodes temporel/ may not mayntene thonour of chyualrye/ ne may not be deffended fro cuylke perylo/ For powerte causeth a man to thynke lurares / falsetes & trayssons/and to this purpos saith the scripture/Propter inopiam multi delinquerunt For powerte many haue maade falsede / A Cote is gyuen to a knyght / in sygnefyaūce of the grete trauayles that a knyght must suffre for to honoure chyualrye / For lyke as the Cote is aboue the other garnementes of yron/and is in the rayne and trayueth the strokes to fore the habergerke and the other armures/ Rygght so is a knyght chosen to susteyne grettar trauails

les than another man/ And alle the men that ben vnder the nobleſſe of hym/ and in his garde ought whan they haue nede to haue trewes to hym/ And the knyght ought to deffende them after his power/ and the knyȝtes ought rather to be taken/ hurte or dede/ than the men that ben in their garde/ Thenne as it is ſo ryght grete & large chyualrye / therfore ben the prynce & barons in ſo grete trauayles for to kepe theyr londes and their peple / A token or eſſeygnal of armes is gyuen to a knyght in his ſhelde and in his cote/ by cauſe that he be knowen in the bataylle/ And that he be alowed yf he be hardy/ & yf he do grete & fayr feates of armes/ and yf he be coward faulty/ or recreaunt/ the enſeygnal is gyuen to hym by cauſe that he be blamed/ by ſuperdy and repreuyd/ The ſeygnal is alſo gyuen to a knyght/ to thende that he be knowen yf he be a frende or enemy of chyualrye/ wherfor euery knyght ought to honour his eſſeygnal/ yf he wyl kepe fro blame/ the whiche blame caſteth the knyght & putteth hym out of chyualry/ The baner is gyuen to a kyng a prince baron & to a knyȝt

Banerere / whiche hath vnder hym many knyghtes/to sygnefye that a knyght ouzt to mayntene thonour of his lord/ and of his londe. For a knyght is loued/ puryssed and honoured of the folke of worshyp of the Royamme of his lord/ And yf they doo dishonour of the londe wherin they be/ and of their lord/Suche knyghtes ben more blamed and shamed than other men / For lyke as for honoure they ought to be more preysed/by cause that in them ought to be the honoure of a prynce / and of the knyght and of the lord/In lyke wyse in their dishonour/they ought to be more blamed/ And by cause that for their latchesse falshede or treason ben kynges and prynces more disheryted than by ony other men

¶ Of the custommes that appertayne to a knyght

The noblesse of courage hath chosen a knyght to be above al other men that ben vndre hym in seruytude / thene noblesse of custōmes/and good nourryssements appertayne to a knyght/ For

noblesse of courage may not mouke in the hyke honour of chyualry without election of vertues and good custommés/Thenne as it is so/it behoueth of force to a knyght that he be replenysshed of good custōmes and of good enseygnements/Euery knyght ought to knowe the seuen vertues/whiche ben begynnynge and wey of al good custommes/and ben the way and path of the celestyal glory perdurable / Of whiche seuen vertues the thre ben theologale or deuyne/ And the other foure ben cardynal/ The theologal ben fayth / hope/& charyte/ The cardynal ben Justyce/prudence/strengthe & attemperaunce/ A knyght without fayth may not haue in hym good custommes/For by fayth/ a man seeth spyrytuelly god/and his werkes/ and byleueth thynges Inuysyble/ And by feyth hath a man hope/charyte/and boyaulte/and is seruaunt of verytè and trouthe/ And by defaulte of feyth a man byleueth not god to be a man / his werkes and the thynges/ whiche ben Inuysyble / the whiche a man without faith may not vnderstād ne knowe/knyghtes ben acustōmed by the feyth

that they haue gone in to the londe ouer the
see in pylgremage/ And there proue theyr
strength and chyualry ageynst the enemy-
es of the Crosse/ and ben martirs yf they
deye/ For they fyghte for enhaunce the ho
ly feyth catholyk/ And also by feyth ben
the clerkes deffended by the knyghtes fro
wycked men/ whiche by deffaute mespry-
se/ Robbe and disheryte them as mocke as
they may/ Hope is a vertue whiche moche
stronglye appertayneth to thoffyce of a kny-
ght. For by hope that he hath in godys en
endeth to haue victory of the batayll/ By
reason of thaffyaunce whiche he hath gret-
ter in godys than in his body ne in his ar-
mes/ cometh to the knowe of his enemyes/
¶ By hope is enforced the courage of the
knyzt/ and baynquyssheth the lachednesse
and cowardyse/ Hope maketh knyghtes
to sustayne and suffre trauailles/ and for
to be auenturous in perylle/ in whiche they
putte them self ofte/ ¶ Also hope maketh
them to suffre hongre and thurst in ca-
stels
cytees & fortresses/ To the garde of whom
they ben assygned/ & deffende them & the
castel valyauntly/ as mocke as they may

For yf ther were none hope a knyght myght not vse his offyce/ ¶ And also hope is prynapal Instrument to vse thoffyce of a knyght / lyke as the honde of a carpenter is prynapal Instrument of carpentrye / A knyght without charyte maye not be without cruelte and cuyll wylle/ And cruelte and cuyll wylle accorde not to the offyce of chyualrye / by cause that charyte behoueth to be in a knyght/for yf a knyght haue not charyte in god/ and in his neyghbour/how or in what wyse shold he haue god/ And yf he hadde not pyte on poure men/not myghty and dyseased/how shold he haue mercy on the men taken/and kayn quyssid that demaunde mercy/ as not of power to escape / and maye not fynde the fynaunce that is of them demaunded for theyr delyueraunce/ And yf in a knyght were not charyte/ how myght he be in thordre of chyualry/Charite is a vertu aboue other vertues for she departeth euery vyce/Charite is a loue of the which euery knyght ought to haue as mocke as nede is to mayntene his offyce/& charite also maketh a man to kepe lyghtly ꝑ peisãt burthẽs of chyualry/for

al in lyke wyse as an hors without fete may not bere the knyght / Ryght soo a knyght maye not without chiryte susteyne the grete charge and burthen of his ordre / ¶ And by charyte maye chyualrye ben honoured and enhaunced / yf a man without body were a man / Thenne were a man a thyng Inuysyble / And yf he were Inuysyble / he were not a man / ne that whiche he is / And al in lyke wyse / yf a man Without Justyce were a knyght hym behoueth by force that Justyce were not in that / in which he is or that chyualry were a thyng dyuerse fro the same chyualrye / whiche now is / ¶ And how be it that a knyzt haue the begynnyng of Justyce and be Iniuryous / and weneth to be in thordre of chyualrye / that appertayneth not / For chyualry and Justyce accorden so strongly / that without Justyce Chyualrye may not be / For an Iniuryous knyght is enemy of Justyce / and dyffeateth and casteth hym self out of chyualrye / and of his noble ordre / and renyeth hit and despyseth /

The vertu of prudence is she by the which

a man hath knowlege of goody and euyl
And by the which a man hath grace to be
frendy of the goody and enemy to the euyl
For prudence is a scyence/by the which a
man hath knowlecke of the thynges that
ben to come by the thynges present/And
prudence is whan by ony causels & mayl
tryes a man can eschelue the dommages
bodyly and ghostly/And as the knyghs
tes ben ordeyned for to put alwey and des
troye the euyll/For no men put theyr bo
dyes in so many peryls as done the knyz
tes/what thyng is thēne to a knyght mo
re necessary than the vertue of prudence/
To the custommaunce of a knyght is ap
perteynaunt to arme hym and to fyghte/
But that accordeth not so mocke to the of
fyce of a knyght/ as doth vsaunce of rea
son and of entendement / and ordeyned
wylle / For many bataylles ben many ty
mes vaynquyssheden more by maystrye / by
wytte and Industrye/than by multytude
of people of horsene of goody armours /
¶ And to thys purpos sayd the valyaūt
knyght Judas machabeus to his people /
whan he salue his enemyes / whiche were

in nombre fyue tymes more than were the
hys/and cam for to fyghte/ O my bretheren
ren sayd he/be ye nothyng in doubte / but
but that god wyl helpe vs at this tyme /
For I saye yow wel/that victorye lyeth
not in grete multitude/ For therin is grete
confusyon/ And by the wyse and goode
prudence of the sayd Judas machabeus
was the batayl of his enemyes vanquyssh
shed/and he obteyned glorious victorye
Thenne as it is soo/yf thou knyght wilt
acustomme thy sone to thoffyce of a knyght
for to mayntene chyualrye & his noble or=
dre make hym fyrst to acustomme and vse
reason and entendement/ And make hym
that with all his power he be fermly to gód
od/and enemye to euyl/ For by suche vs
sages prudence & chyualry assemble them
to honour thordre of chyualrye/ Sterngth
is a vertu which restreyneth and abbetteth
in noble courage agenst the seuen deedly
synnes/by which men goo to helle to suffre
and susteyne grieuous tormentes without
ende/the which synnes ben Glotonnye/
lecherye/Auarice/ Enuye/ Sloutht/Enuye/
and yre/ Thenne a knyght that sholdeth

ſuche Way/ goth not in to the holde of no-
bleſſe of herte/ ne maketh not there his a-
bydynge ne his habitacion/ Glotonye en-
gendreth febleſſe of body/ by other oul-
tragyous drynkynge and eteynge/ For in
ouermoche drynkyng glotonye chargeth
alle the body with metes/ and engendreth
ſlouthe and lachrnes of body which greueth
the ſoule/ Thanne alle the Vyces ben contra-
ry to chyualry/ therfor the ſtrong courage
of a noble knyght fyghteth with the ayde
of Abſtynence/ prudence/ and attempraū-
ce that he hath ageynſt glotonye/ lecherye
and chaſtyce fyghten. that one ageynſte
that other / And the armes with whiche
lecherye warreth Chaſtyce ben yongthe/ hey-
aulte/ moche drynke/ & moche mete/ queynt
veſtures and galaunt/ Falſhede/ Treaſon
Iniurye/ and deſpyſyng of God / and
of his glorye/

¶ And for to double the paynes of helle
whiche ben Infynyte/ and the other thyn-
ges ſemblable to that/ Chaſtyce and ſtren-
gthe warren and fyghten ageynſte le-
cherye / and ſurmounte hit / by remem-
braunce of his commaundementys /

and for to remembre and werk to vnder-
stonde the goodes and glory that god gy-
ueth to them / that loue serue and honoure
hym / And the euyll and the payne / whi-
che is apparaylled to them that despyse &
byleue not in hym / And by werk to loue
god / he is worthy to be loued / serued and
honoured / And by that chastyte warryth
and kaynquyssheth lecherye with noblesse
of courage / who that wylle not submytte
to euylle ne to foule thoughtes / ne wylle
not be avaled / ne defouled from his hyh
honour / And as a knyght is named chy
ualer / by cause that he oweth to fyghte &
warre ageynst byces / and ought to kayn-
quysshe and surmounte by force of noble &
good courage / yf he be not suche one that he
be without strength / ne hath not the herte
of a knyght / nor hath not the armes with
whiche he ought to fyghte / thenne is he no
ne / Auarice is a byce / whiche maketh no-
ble courage to descende and avale / and to
be subnyssed to vyle and folble thynges /
Thenne by the deffaulte of strengthe / and
of good courage / whiche deffende them not
ageynst auarice ben many subnyssed and

vaynquyſſhed/ And the courage of a knyght alſo that wyll be ſtrong and noble is vaynquyſſhed/ And by that ley the knyghtes coueytous & auaryaious/ And by theyr coueytyſes done many wronges & wyckednesſe/ and ley ſerf & bonde to the goodes/ that god hath gyuen to whome they ley abandonned and ſubmyttedy/ Strengthe hath ſuche a cuſtomme / that no tyme he aydeth his enemy/ ne neuer ſhall helpe a man/ yf he demaunde hym not ſecours and ayde / For ſo mocke is noble and hyghe a thynge ſtrengthe of courage in hym ſelf/ And ſoo mocke grete honour is due to it/ that at nede of trauayls & perylls it ought to be called/ And ayde ought to be demaunded of it/ Thenne whan the knyght is by auaryce tempted to enclyne his courage therto/ whicke is moder and rote of all euyls & of treſon/ thēne ought he to haue his recours & vrnne to ſtrengthe/ in the which he ſhal neuer fynde cowardyſe/ ne lacchednesſe/ ne feblenesſe/ ne deffaulte of ſecours ne of ayde For with ſtrengthe a noble hert may vaynquyſſhe al byces/ Thenne thou knyght coueytous/ wherfor haſt thou not ſtrong cou-

vage and noble / lyke as was the noble
courage of the puyssaunt kynge Alysan=
der/which in despysyng auarice & cruelty
se hand alwey the handes stratched forthe
for to gyue vnto his knyghtes/ So moche
that by the vnomme of his largesse/ they
that were souldyours with the kyng auay=
ryalous which made warre agaynst hym/
tornned and came towardy the sayd Alex
ander/and confused his enemy couetous
which to fore was theyr mayster / And
therfore thou oughtest for to thynke/to the
ende/that thou be not submytted to vylay=
nous werkes and to soule thoughtes by
auarice/the which accordeth not/ne apper=
tyneth not to chyualry/ For yf she apper=
tyned to hit / who sholde denye thenne /
that lechery were not appertynynge to a
knyght / Slouthe is a vice by the which
a man is louer of wyckednesse / and of
ouyle/and to hate goodnesse/ And by this
vice may be knowen and sene in men sygn
nes of dampnacion better than by ony other
vice / And by the contrarye of strengthe
may be better knowen in a man the signe
of sauacion than by ony other vertue/

And therfore who that wyll ouercome & surmounte accydye hym behoueth / that in his herte he haue strengthe / by the whiche he raynquysshe the nature of the body / whiche by the synne of Adam is enclyned & apparayled to doo euyll / ¶ A man that hath accydye or slouthe hath sorowe and angre / the whyle that he knoweth that an other man doth wel / And whan a man dothe harme to hym self / he that hath accydye or slouthe is hevy and sorowful of that / that he hath not more and greter / And therfore suche a man hath sorow both of goody and of euylle of other men / For yre and dyspleasyre gyuen passion & payn to the body and to the sowle / Therfor thou knyght whiche wylt raynquysshe and surmounte that same vyce oughtest to praye strengthe / that she wylle enforce thy courage ageynst accydye / in remembryng / that yf god do good to ony mā / therfor folowyth it not y he ought also wel to do to the / for he gyueth not to hym al y he hath / ne that he may gyue / ne in that so gyuyng he taketh alwey nothyng fro the / & therfor our god hath gyuen to vs an ensāple in the gospel

of them that labourede in the vyneyerde / whan he reproued them that hadde wrought fro the morwyng vnto the euen of that they murmured / by cause that the lorde of the vyneyerde gaf as mocke salary and wages to them that were come at euensong tyme / as to them that hade laboured alle the daye / and sayde to them / that he dyde them no wronge / and that of his owne goode he myght doo his wylle /

¶ Pryde is a vyce of Inequalyte / or to be inegal to other and not lyke / For a proude man wylle haue no pere / ne egall to hym / but loueth better to be alone not lyke ony other / And therfore humylyte and strengthe ben two vertues / that loue egalte / And in that they be ageynst pryde yf thou prolde knyght wylt vaynquysshe thy pryde / Assemble within thy courage humylyte and strengthe / For humylyte without strengthe is no thyng / ne it maye not holde ageynst pryde / And pryde maye not be vaynquysshed / but by that / whan thou shalt be armed and mounted vpon thy grete hors / thou shalt be preuenter proude / But yf strengthe of humylyte

of hemylyte make the to remembre the re-
son / e thencrnaion / wherfor thou arte kny-
ght / thou shalt neuer be proud / And yf
thou be proud / thou shalt neuer haue stren-
ghe in thy courage / by which thou mayst
cast out proud thoughtes / But yf thou be
beten doune of thy horse in batayll / taken e
kaynquysshed / thou shalt not be thenne so
moche proud as thou were to fore / For
strenghe of body hath kaynquysshyd and
surmounted the pryde of thy courage /
Thenne yf strenghe of body maye kayn-
quysshe and surmounte the pryde of thy
courage / holde be hit that noblesse is not a
thynge corporal / Strenghe and humply-
te which ben thynges spyrytuel / ought
moche better to caste oute pryde of noble co-
urage / ¶ Enuye is a vyce disagreable to
Justyce / to charyte and to largesse / whi-
che appertheynen to thordre of chyualry /
Thenne when ony knyght hath a slouth-
ful herte and faylynge of courage / and
may not susteyne ne ensiewe thordre of chy
ualrye for deffaulte of strenghe / which is
not in his courage / ne hath not in hym
self the vertues of Justyce / charyte / ne of

largesse/ suche sayde is force/ violence dis-
honour and Iniurye to chyualrye/
And by that is many a knyght enuyous
of others wele / and is sholde to gete the
goodes aboue seyd by strengthe of armes
and is ful of euylle courage / enclyned
and redy to take awey other mennes thyn
ges that be not his/ and of whiche he was
neuer in possession/ And by that hym be-
houeth to thynke/ how he myght make ba-
ates and falsshede for to gete ryches-ses /
of whiche somtyme the ordre of chyualrye
is dishonourd/ For is in courage trouble
ment/ and remembraunce of wycked wil
And by this trouble and remembraunce
it torneth hym in to forgetynge or oubly-
aunce / thentendement in to ygnoraunce /
and wylle in to not ratchynge. And as to
remembre/ to vnderstonde/ and to wylle ben
ofte enlumynyng/ by the whiche a knyght
may sholde the way and the rule of chy-
ualry/ who wylle thenne caste out of his
courage that whiche is trouble of vnder-
stondyng / And of his spyryte hym beh-
neth to reuoke strength of courage/ charite
atemprance and prudence/ whiche haue

domynacion vpon the refrayntyng of yre/ and they be reste and alegeaunce of the trauayles and passions that yre gyueth Of so moche that yre is grete / of so moche hit behoueth that he haue strengthe of courage that wylle surmounte and Joyne with hym benyuolence/abstynence/charyte pacyence and humylyte/And thus shalle he yre surmounted and euylle wylle/ yre and Inpacyence and the other vyces ap= petyted and lassed/And whan the vyces ben mynuysshed/And the vertues gretter as ben Justyce and wysedome/ And by the gretnesse of Justyce and of wysedom is thordre of chyualrye the gretter/we haue sayd here to fore the manere after the whiche strengthe ought to be in the courage of a knyght ageynste the seuen deedly synnes/And we shalle say hereafter of the vertu of attemperaunce/ Attemperaunce is a vertu the whiche dwelleth in the mydde of two vyces/ Of whome that one is synne by ouer grete quantite/ And that other is synne by ouer lytyl quantyte /
And therfore bytwene ouer moche and ouer lytyl muste be Attemperaunce

in ſo reſonable quantite / that it be vertue/ For yf there were noo vertue betwene the ouer grete and ouer lytyl / there ſholde be no moyen/ And that may not be/ A knyght acuſtommed of goode cuſtommes and wel enſeygnede ought to be attempred in hardyneſſe/ in etynge/ in drynkynge/ In wordes and dyſpenſys/ and other thynges ſemblable to the ſame/ without attemperaunce a knyght maye not mayntene thorder of chyualrye/ ne he may not be in place where vertue dwelleth / The cuſtome and vſage of a knyght ought to be to here maſſe and ſermon/ to adoure and pray to gode/ and the ſame to loue and drede/ for by that acuſtommaunce a knyght may remembre the deth and fylthe of this worlde and demaunde of gode the celeſtyal glory and drede and doubte the paynes of helle And by that he maye acuſtomme hym to vſe vertues and other thynges that appertayne to mayntene thorder of chyualrye / But a knyght that to this doth the contrarye/ and byleueth in dyuynayllee/ and in fleyng of byrdes doth ageynſt gode/ & hath greter fayth & hope in the vynde of his

hede & in the werkes that the byrdes done & the deuyhours / than in god and in hys werkes / And therfore suche a knyght is not agreable to god / ne mayntayneth not thordre of chyualrye / The carpentar / ne the taylloure / ne the other crafty men haue not power to vse theyr offyce / without the art and the maner that appertaynen to theyr offyces / And as god hath gyuen discrecion and reason to a knyght / by whiche he can vse his offyce / And yf he can lyue in mayntenynge the rule of chyualrye / yf he thenne soo do not / he doth wrong and in iurye to discrecion and to reason / For a knyght that loueth his discrecion / and that whiche reason and entendement sygnifye and shewe / And he sholde and by leue the deuynayles of them / that by the flyght of byrdes deuynen & sayen that the byrd that fleeth on the ryght syde sygnifyeth contrary to the lyfte syde / And to suche thynges thynketh and gyueth af / fyaunce / Suche a knyzt casteth alwey the nobleſſe of his courage / And is all lyke to a foole that vseth no wytte ne reason / But doth at al auentures al that he doth /

And therfore suche a knyght is ageynste
god/ And after ryght and reason he ou-
ght to be vanquysshed and surmounted
of his enemye whiche vseth reason and
discrecion ageynst hym/ and hath hope in
god/ And yf hit were not thus/it sholde
sholve that the deuynours by the flyghte
of byrdes and other thynges without re-
ason and order of chyualry/hath among-
them gretter concordaunce / than god/ rea-
son/discrecion/hope/feythe/and noble cou-
rage/And that is openly fals/knyghtes
that adiouste feyth to deuynours/that say
that it is euyll shrewe to see a woman dis-
couerd in the mornyng/and that he maye
not make ne doo a good fayte of armes
that daye that he seeth the bride of his wyf/
or ony other bare and discouerd by the fals
byleue that he hath/ Also lyke as a Juge
vseth his office/whan he Jugeth after cu-
stome/Ryght soo a knyght vseth his office
whan he vseth reason and discrecion/whi-
che ben the customme of chyualrye /And
also lyke as the Juge that sholde gyue
sentence after witnesse/e. thene gyueth fals
Jugement by the flyght of byrdes/ or by

barkyng of doggys / or by ſuche other thyn
ges lyke to the ſame / Ryght ſo a knyght
doth ageynſt his offyce / yf he doo not that
whiche reaſon and diſcrecion ſheWe to hym
and Wytneſſen / but byleueth that whiche
that the byrdes done by theyr nature ſyngyng /
And by cauſe they go fleyng by the ayer
at auenture / Thenne as it is ſoo / ¶ By that
ought to enſielde reaſon and diſcrecion /
and doo after the ſygnefyaunce that hys
armures repreſenten / lyke to that whiche
we haue ſaid to fore / And of the thynges
that happen by aduenture / he ought not to
make neceſſite ne cuſtomme /

¶ To a knyght appertenyeth / that he be
ſouer of the comyn Wele / For by the co-
mynalte of the people Was the chyualrye
founden and eſtablyſſhed / And the co-
myn Wele is greter and more neceſſary
than propre goody and ſpecyall /
To a knyght appertenyeth to ſpeke nobly
and curteyſly / and to haue fayr harnoys
and to be Wel clade / and to holde a goo-
dy houſhold / and an honeſt houſe / For
alle theſe thynges ben to honoure Chy-
ualrye neceſſarye / ¶ Curteyſye and

Chyualry concordeth to gyder/ For vylayns nous and foule wordes ben ageynst thor= dre of chyualrye/ Prysualte and acquayn= taunce of good folke/ loyalte & trouthe/ hardynesse/ largesse/ honeste/ humylyte/ pyte/ and the other thynges semblable to these appertayne to Chyualry/ And in lyke wyse as he ought to god to compare all his noblesse/ Ryght so a knyght ought to compare to alle that/ Wherof chyualry may receyue honour for them that ben in his or dre/ The custome and the good ensegnes ment that a knyght dothe to his hors/ is not so moche to mayntene thordre of chy= ualrye as is the good customme/ & good ensegnement that he doth to hym self and to his children/ For chyualry is not only in the hors ne in the armes/ but hit is in the knyght/ that wel endureth and ensey= neth his hors/ and acustommeth hym self and his sone to good ensegnements/ & vertuouse werkes/ ¶ And soo a wycked knyght/ which endureth and ensegneth hym self and his Sone to euylle ensegnementys and doctrynes/ he enforceth to make of hym self and of his

sone beestes and of his hors a knyght /

¶ Of the honour that ought to be done to a knyght

God hath honoured a knyght / And all the peple honoureth hym lyke as in this booke is rehersed And Chyualrye is an honourable office aboue alle offyces / ordres / and estates of the world / reserued thordre of prestehode / Which appertayneth to the holy sacrifyce of thaulter / And thordre of chyualry is moche necessary / as touchyng the gouernemēt of the world / lyke as we haue tofore toyched / And therfor chyualry by alle these reasons / and by many other ought to be honoured of the peple / yf to a kyng ne to a prynce were not noblesse of Chyualry incorporate / by deffaulte of that which they sholde not be suffysaunt / & that they hadde not in them the vertues ne thonour that appertayneth to thordre of chyualry / ¶ They sholde not be worthy to be kynges / ne Prynces ne lordes of Countrees / For in

them Chyualry ought to be honoured/
The knyghtes ought thenne to be honou=
red by the kynges and grete lordes/ For
lyke as by the knyghtes the hyhe lordes
ben honoured aboue the moyen peple/ Ry=
ght soo the kynges and the hyhe Barons
oughten aboue the other people to holde the
knyghtes / Chyualrye and Fraunchyse
acorden to gyder/ And to the franchyse e
seygnorye of the kyng or of the prynce acc=
orden to the knyghtes / For the knyght
must be free and franke/ by cause that the
kyng is his lord/ And therfore it behoueth
that thonour of a kyng or of a prynce, or
of euery baron and lord of a lond be acc=
ordyng in thonour of a knyght / in suche
manere /that the kynge or prynce be lord/
and the knyght be honoured/ To thonour
of a knyght appertayneth that he be loued
for his bounte and goodnesse / And that
he be doubted and dredde by his strengthe
And that he be prayd for his debonayrte
e prysalte/ e by cause that he is counsayl=
lour of the kynge or of the prynce / or of
another hyhe baron / ¶ Then=
ne to dispryse a baron by cause he is of the

same nature / of which euery man is / is to despyse alle the thynges afore sayd for which a knyght ought to be honoured / Euery noble baron and hyhe lord that honoureth a knyght / & holdeth hym in hys Court-in his counceylle and at his table he honoureth hym self / And semblably he that honoureth hym in bataylle / honoureth hym self / ¶ And the lord that of a vyle knyght maketh his messager or embassatour delyuereth his honour to noblesse of courage / & the lord that multyplyeth honour in a knyght that is in his seruyce / multiplyeth honour in hym self / And the lord that ayeth and mayntayneth a knyght he doth his office / and enforceth his seygnorye / And the lord that is preue with a knyght hath amytye to chyualry / To requyre foly of the wyf of a knyght / neuertheles clyne her to wyckednesse / is not the honour of a knyght / And the wyf of a knyght which hath childrey of bylayns / honoureth not the knyght / but destroyeth and bryngeth to nought the auncyente of the noble confraternyte / and of the noble lygnage of a knyght / ¶ A knyght also that

hath children of a vylayne woman/honou
reth not gentylnesse ne chyualrye / And
as it is so thene gentylnesse and the honou
ur of chyualry acordeth to gyder in a knyg
ght/and in a lady/by the vertue of mary
age / And the contrary is destruction of
Chyualry/yf the men that ben not knyghs
tes ben oblygedy and holdeth to honoure a
knyght/moche more is oblygedy and hol
den a knyzt to honoure his body in kyng
ly clade and nobly/and in kyng well
horsed / and to haue fayr harnoys goody
and noble/and to be serupdy and honou
red of goody persones moche more without
comparyson than of other/Thenne to honou
re the nobleesse of his courage/by the whi
che he is in thordre of chyualry/the whi
che courage is disordynate/and dishonou
red whan a knyght puteth foule though
tes/wyckednesse and trayson in hym self
and casteth oute of his courage noble tho
ughtes and goody cogytacions whiche ap
perteyne to thordre of chyualry/The knyg
ght that dishoureth hym self and his
pere/that is to wete another knyght/he is
not dygne ne worthy to haue honoure/

For yf he were worthy / he ought to be done to the knyght that holdeth & doth to Chyualry as touchyng to hym self and to that other knyght/ ¶ Thenne as chyualry hath his dwellyng in the noble courage of a knyght/no man may not so moche honoure or dishonoure chyualry as a knyght/ Many ben thonours and the reuerences / that ought to be done to a knyght/ And of as moche as the knyght is greter/ of soo moche is he more charged and bounden to honoure chyualry / ¶ In this book here haue we spoken shortly ynough of thordre of chyualry / therfor we make now here an ende/to thonour and the laude of god oure glorious lord/ and of our lady saynt mary/ whiche he blessyd in secula seculorū Amen

¶ Here endeth the book of thordre of chyualry/ whiche book is translated oute of Frenshe in to Englysshe at a requeste of a gentyl and noble esquyer by me William Caxton dwellynge in Westmynstre

beſyde london in the moſt beſt wyſe that god hath ſuffred me/ and accordynge to the co pye that the ſayd ſquyer delyuerd to me/ whiche book is not requyſyte to euery co myn man to haue/ but to noble gentylmen that by their vertu entende to come & entre in to the noble ordre of chyualry/ the whi che in theſe late dayes hath ben vſed accor dyng to this booke here to fore written but forgeten/ and the exerciſes of chyualry/ not vſed/ honoured/ ne exercyſed/ as hit hath ben in auncyent tyme/ at whiche tyme the noble actes of the knyghtes of En glond that vſed chyualry were renomed thurgh the vniuerſal worlde/ as for to ſpe ke to fore thyncarnacion of Ihesu Cryſte/ Where were there euer ony lyke to brenius and belynus that from the grete Bryta yne nowe called Englond vnto Rome & ferre beyonde conquerd many Royammes and landes/ whos noble actes remayne in tholde hyſtoryes of the Romayns / And ſyth the Incarnacion of oure lorde/ byhold that noble kyng of Bretayne kyng Ar thur with al the noble knyghtes of the wīd table/ whos noble actes & noble chyualry

of his knyghtes/ occupye soo many large volumes/that is a worlde/ or as thyng incredyble to byleue/O ye knyghtes of Englonde where is the custome and vsage of noble chyualry that was vsed in tho dayes/what do ye nowe/but go to the baynes & playe atte dyse And some not well advysed vse not honest and good rule ageyn alle ordre of knyghthode/leue this/leue it and rede the noble volumes of sayntgraal of lancelot/of galaad/of Trystram/of perse forest/of percyual/of galwayn/& many mo/Ther shalle ye see manhode/curtoysye & gentylnesse/ And loke in latter dayes of the noble actes syth the conqueste/as in kyng Richardes dayes cuer du lyon / Edwardes the fyrste / and the thyrde/and his noble sones / Syr Robert knolles/syr Johan hawkwode/Syr Johan chandos/ & Syr gaultier Manny rede froissart/ And also beholde that victorious and noble kynge harry the fyfthe/and the capytayns vnder hym his noble brethren/Therle of Salysbury Montagu / and many other whoos names shyne gloryously by their vertuous noblesse & actes that they did in thonour of

thorder of chyualry/Alas what do ye/ but slepe & take ease/and ar al disordred fro chyualry/I wolde demaunde a questi on yf I sholde not displease/ how many knyghtes ben ther now in Englonde/ that haue thuse and the exercyse of a knyght/ that is to wete/ that he knowyth his hors/ & his hors hym/that is to saye/ he bynge redy at a poynt to haue al thyng that lon geth to a knyght/ an hors that is accor dyng and broken after his hande/ his ar mures and harnoys mete and syttyng/& so forth/et cetera/I suppose and a due serch sholde be made/ther sholde be many fo unden that lacke/the more pyte is/I wold it pleasyde oure souerayne lorde that tlbyt es or thryes in a yere/ or at the lest ones he wolde do crye Justes of pees/ to thende that euery knyght sholde haue hors and harneys/ and also the vse and craft of a knyght/and also to tornoye one ageynste one/or ij ageynst ij/And the best to haue a prys/ a dyamonde or Jelwel/ suche as sholde please the prynce/ This sholde cause gentylmen to resorte to thauncyent custō mes of chyualry to grete fame and wnō

mee/And also to be alwey redy to serue/
theyr prynce whan he shalle calle them/ or
haue nede/Thenne lete euery man that is
come of noble blood and entendeth to come
to the noble order of chyualry/rede this ly
tyl booke/and doo thereafter/in kepyng the
lore and commaundements therin compry-
sed/And thenne I doubte not he shalle at-
teyne to thorder of chyualry/et cetera /
And thus thys lytyl book I presente to
my redoubted naturel and moste dradde so-
uerayne lord kyng Rychard kyng of En-
glond and of Fraunce/to thende / that he
commaunde this book to be had and rede
Vnto other yong lordes knyghtes and gen
tylmen within this royame /that the noble
ordre of chyualrye be hereafter better vsed &
honoured than hit hath ben in late dayes
passed / And herin he shalle do a noble &
vertuouse dede/ And I shalle pray almyg-
ty god for his long lyf & prosperous wel-
fare/& that he may haue victory of all his
enemyes/and after this short & transito-y
lyf to haue euerlastyng lyf in heuen/wher
re as is Joye and blysse world without
ende Amen ¶